



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600088448





THE VOICE OF JUBILEE.



THE
VOICE OF JUBILEE:
A NARRATIVE OF THE BAPTIST MISSION, JAMAICA,
FROM ITS COMMENCEMENT;
WITH
BIOGRAPHICAL NOTICES OF ITS FATHERS
AND FOUNDERS.

BY
JOHN CLARK, W. DENDY, AND J. M. PHILLIPPO,
BAPTIST MISSIONARIES.

WITH AN INTRODUCTION BY
DAVID J. EAST,
PRINCIPAL OF THE NATIVE COLLEGIATE INSTITUTION, CALABAR, JAMAICA.

LONDON:
JOHN SNOW, PATERNOSTER ROW.
1865.
[*The Right of Translation is Reserved.*]

133. f. 2.



DEDICATION.

THIS VOLUME

IS RESPECTFULLY INSCRIBED TO THE COMMITTEE OF

THE BAPTIST MISSIONARY SOCIETY,

WITH ITS BELOVED AND HONOURED OFFICERS,

SIR SAMUEL MORTON PETO, BART., M.P.,

TREASURER,

THE REV. F. TRESTRAIL, F.R.C.S., AND E. BEAN UNDERHILL, ESQ., LL.D.,

SECRETARIES,

IN GRATEFUL TESTIMONY

TO THE DEEP INDEBTEDNESS, UNDER GOD, OF THIS LAND TO

THAT SOCIETY,

FOR THOSE SPIRITUAL AND SOCIAL BLESSINGS, WHICH

ARE HERE DESCRIBED AND REVIEWED,

AND WHICH THIS

JUBILEE YEAR OF THE JAMAICA BAPTIST MISSION

COMMEMORATES,

BY THEIR AFFECTIONATE CO-WORKERS IN THE KINGDOM

AND PATIENCE OF JESUS CHRIST

THE AUTHORS.

JAMAICA, 1864.

TABLE OF CONTENTS.

INTRODUCTORY DISCOURSE.

BY THE REV. D. J. EAST.

Jubilee celebrations—Commencement of the work of evangelization in Jamaica by black men from America—The fathers and founders of the mission from England—Rowe—Coultaut—Burohell—Knibb Tinson.—**MAGNITUDE OF THE WORK ACCOMPLISHED IN FIFTY YEARS:** Change in social morals—Abolition of slavery—Evangelization—Planting of Christian churches—Native ministry—The multitudes gone to heaven.—**LESSONS TO BE LEARNT:** Efficacy of the gospel—What missionaries came for—How God blessed his servants—How emancipation was effected—How society has been reformed.—**GRAND PROBLEMS WORKED OUT:** Manhood of the negro—Safety of abolition—Capability of the black man for education—For social rights—For spiritual privileges—For offices in the Christian Church.—**GRAND RESULTS ACCOMPLISHED BY UNLOOKED FOR METHODS:** The slave-trade and slavery.—**OUR BLESSINGS OWING NEITHER TO OUR OWN MIGHT NOR MERIT:** People of Jamaica had neither will, nor power, nor merit—God's cause mightier than its foes—Christianity and slavery in conflict—The crisis—The victory—Encouragement in present and future work.—**CALL FOR GRATITUDE:** Slanders—How to be refuted—Personal consecration—Improving privileges—Seeking evangelization of Africa—Special offerings to God's cause 1—26

Part I.

NARRATIVE.

BY THE REV. JOHN CLARK.

CHAPTER I.

JAMAICA.—The slave-trade—Efforts for abolition of the slave-trade; its abolition; sufferings of the slaves; their benighted and degraded condition—Early English settlers—Visit of George Fox—Moravian Mission—Black and coloured Baptists from America—George Liele—His labours, success, and persecutions—The first dissenting and Baptist chapel built by him—George Givens' labours in St. Thomas-in-the-Vale, St. Mary's, and the adjoining part of St. Ann's—Mr. Swingle's labours in Kingston—Moses Baker; his conversion; engagement by Mr. I. L. Winn; removal to Adelphi, in St. James; his fidelity and zeal; success of his labours; his extensive influence over the slaves—Labours interrupted by a law to prevent coloured and black men preaching the gospel—The Hon. R. Hill's testimony respecting Mr. Baker—Testimony of a Moravian missionary respecting Moses Baker's fidelity and sufferings—Mr. Buckner's account of George Lewis and a black Baptist preacher living—Dr. Coke's testimony to the usefulness of Mr. Swingle and other black and coloured Baptist ministers—Correspondence of Mr. Baker with Dr. Ryland and others, respecting the commencement of a mission in the island by the Baptist Missionary Society 29—89

CHAPTER II.

Mr. Rowe—His arrival at Montego Bay—Advised not to preach on account of prejudice against missionaries—Opens a day and Sabbath school—Begins preaching—Is prohibited by the authorities—Continues his school—Visits Mr. Baker—Permission at length given him to preach, but death prevents—Fruit of his labours seen

in after years—Mr. Lee Compere, his labours in St. Dorothy's and Kingston—Failure of health—Arrival of Mr. and Mrs. Coulart—Mr. Compere's departure for America—Mr. Coulart's wonderful success—Mrs. Coulart's death—Mr. Kitching's arrival—Mr. and Mrs. Godden—Mr. Kitching's death—His usefulness—Ellen the negress—Mr. Godden's settlement at Spanish Town—Coulart's labours at Manchioneal and Crooked Spring—Arrival of Thomas Knibb—And of Messrs. Phillipps, Phillips, and Burchell—Death of Thomas Knibb—Arrival of Messrs. Flood, Baylis, and Mann—New stations formed at Falmouth, Stewart Town, Rio Buenos, Lucea, Savana-la-Mar, and Ridgeland—Persecution of converts—The praying negro—Arrival of Mr. Burton, and of Messrs. Nichols, Cantlow, and Clarke—Death of Mr. Mann—Mr. Knibb accepts invitation to Falmouth—Other changes in the mission staff—Mr. Coulart returns to England—Mr. Griffith's and Mr. Shoveller's arrival and early death	40—54
---	-------

CHAPTER III.

Antagonism of the gospel to slavery—Enmity against the missionaries—Anticipation of freedom by the slaves; their disappointment—Sam Sharp, his scheme for obtaining liberty—Opening of Salter's Hill Chapel—Unsuccessful efforts of missionaries to prevent the contemplated slave insurrection—Burning of estates—Martial law—Terrible retaliation—Imprisonment of missionaries—Return of Mr. Burchell; his arrest—Detention on board H.M.S. "Blanche"—Plan to murder him on his way to jail—Trials of missionaries; no evidence to convict them; their discharge—Departure of Mr. Burchell—Destruction of chapels—Meeting of missionaries in Kingston—Mr. Knibb deputed to visit England—Attempts to re-commence the mission to Montego Bay and Savana-la-Mar—Fresh persecutions—Destruction of Messrs. De Leon's house—Escape of Mr. and Mrs. Kingdon—Sufferings of missionaries of other denominations—Arrival of the Earl of Mulgrave—Suppression of persecution—Missionaries enabled to resume their labours	55—66
--	-------

CHAPTER IV.

Effect of intelligence of persecution on Christians in England—Mr. Knibb's arrival—His reception at Spafield's Chapel—Arrival of Mr. Burchell—Their joint labours—Anti-slavery agitation—Passing of the Negro Emancipation Act—Joy of churches in England—The gift-book of the Bible Society—Liberal offerings for rebuilding chapels—Government grant for same purpose—Farewell meetings to Messrs. Burchell and Knibb	67—75
---	-------

CHAPTER V.

Advent of freedom—Thanksgiving services in Jamaica—Arrival of Messrs. Burchell and Knibb—Triumphal reception—Prosperity of the churches—Chapels rebuilt—Showers of blessing—New chapel at Rio Bueno—Association in Kingston in 1836—Prosecution of Mr. Taylor—How the apprenticeship worked—New missionaries—New chapels opened—Death of Coulart, Nichols, and Baylis—Anniversary of freedom—Care in admitting new members—New chapel at Montego Bay—New chapel at Falmouth—Oppressiveness of the apprenticeship system—Visit of Messrs. Sturge and Harvey—Manumission of apprentices held by church-members—Death of Mr. Knibb's eldest son—Efforts to terminate the apprenticeship—Marquis of Sligo—Full freedom given—Rejoicings in Jamaica—Religious services—Grateful offerings—New missionaries—Death of Mr. Gardner, Mrs. Day, and Mrs. Hutchins—Social improvement—Sir Lionel Smith's testimony to the value of missionary operations—Persecution of missionaries—Abuse of Mr. Knibb and Mr. Oughton—Fire at Savana-la-Mar, and destruction of chapel—Coulart Grove chapel blown down—Death of Mr. Webb—Arrival of Mr. Dutton—Establishment of “free villages”—The missionaries' path made plain—Spiritual prosperity—Testimony of J. J. Gurney 76—118

CHAPTER VI.

Mr. Knibb deputed to visit England in 1840—Returns with a large number of new missionaries—Jubilee of the Baptist Missionary Society, 1842—The Jamaica missionaries resolve to release the Parent Society from the burden of supporting them—Formation of Theological Institution at Calabar—Mr. Tinson—The “Leader” and “Ticket” system—Calumnies circulated against the missionaries—Mr. Knibb visits England once more—The verdict at home—Jubilee of the mission held in Jamaica—Immense gathering at Kettering 119—129

CHAPTER VII.

The mission to Western Africa—Arrival in Jamaica of Mr. Clarke and Dr. Prince—Joseph Merrick and Alexander Fuller leave for Africa—The sailing of the “Chilmark” with teachers and settlers destined for the African mission—Lines in commemoration of the event 130—134

Part II.

BIOGRAPHICAL NOTICES

OF THE

FATHERS AND FOUNDERS OF THE JAMAICA
BAPTIST MISSION.

BY THE REV. WALTER DENDY.

First missionaries to the East—Adaptation of those to the West 187

JOHN ROWE.

Early life—Designation—Arrival at Montego Bay—His representation of the state of morals—Establishment of a Sunday school—Domestic affliction—Discouragements, etc.—Letters to the society—Anonymous charges of visiting estates by night, and writing to Mr. Wilberforce—Premature death—Burial at Montego Bay—His character—Results of his teaching 138—145

LEE COMPERE.

Arrival—Settlement—Labours—Sickness—Removal 146—147

JAMES COULTART.

His youth—Conversion—Designation—Arrival in Jamaica—Preaching—Mrs. Coulart's death—Success—Sickness—Zeal for the extension of the gospel—Opening of East Queen Street Chapel—Purchase of Mount Charles, 1824—Illness—Retirement from Kingston—Labours in St. Ann's, Pedro Plains—Arrival of Rev. John Clark—Mr. Coulart's death—Mr. Baylis on the death of Mr. Coulart 147—160

CHRISTOPHER KITCHING.

Early life—Conversion—Designation to missionary work—Embarkation for Jamaica—Arrival—Labours—Visit to Morant Bay and Manchioneal—Character 161—166

THOMAS GODDEN.

Conversion—Designation—Settlement at Spanish Town—Preaching—Sickness of Mrs. Godden, and himself—Fire—Sudden death of a female after the fire—Return to England—Death 166—170

JOSHUA TINSON.

Parents—Childhood—Apprenticeship—Conversion—Baptism—Residence at Bristol College—Conduct as a student—Marriage—Designation—Arrival in Jamaica—Settlement in Kingston—Sickness—Visits to America and England—Acceptance of Presidency of Calabar Institution—Labours at Calabar—Illness—Death—Character—Influence—Usefulness 170—181

THOMAS KNIBB.

A Sunday scholar—Designation at Exeter—Lands at Kingston—First baptism—Prayer-meetings—Opening of a chapel at Port Royal—Labours in Kingston—At Anotta Bay—Superstition of the people—Appeals for aid for Jamaica—Baptism in the chapel—Early death—Character 182—197

THOMAS BURCHELL.

Early impressions—Narrow escapes—First sermon—Missionary spirit—Ordination—Arrival at Montego Bay—Failing health—Visit to England—Appeals for help—Enlargement of the mission—Second visit to England—Returns to Jamaica—Persecution—Imprisonment—Attempts on his life—Examination at the Court-house—Further plots—Departure for America—Summons to England—Return to Jamaica—Arrives in Kingston 1834—Labours and death 198—206

EBENEZER PHILLIPS.

Designation—Arrival at Kingston—Settlement at Anotta Bay—Dearth of the means of grace—Sudden death—Death of Mrs. Phillips—Labours—Character—Lines on their death 206—212

WILLIAM KNIBB.

In the Sunday school—Accepted as a missionary—Sails for Jamaica—
Takes charge of the school at Kingston—Labours at Savana-la-
Mar—Pastorate at Falmouth—Disturbances—Sails for England—
Arrives—Returns to Jamaica—Erection of chapels—Visits England
in 1840—At Exeter Hall—Subsequent visits to England—Last
sermon—Death—Funeral services—Character 212—220

EDWARD BAYLIS.

Mount Charles—Sion Hill, Kingston—House of Assembly—Port Maria—
Oracabessa—Bray Head—Baptisms—An attack on Mr. Baylis and
family—Persecuted by magistrates—Recommences his work after
the disturbances—Port Maria—Oracabessa—Baptisms—The first of
August celebrated—Port Maria—Need of a chapel—Death—Rev.
William Succombe's letter to Rev. John Dyer—William Knibb
writes to the Society—His church mourns his loss 220—224

JAMES MANN.

Parentage—Designation—Arrival—Labours—Testimony to Mr. Rowe—
Death—Character—Fruits of his ministry 234—238

SAMUEL NICHOLS.

Landing at Kingston—Settlement—Introduction of the gospel to
Brown's Town—Baptisms—Disturbances in 1831-2—Imprison-
ment—Refusal of the offer of bail—Martial law—Release—The
destruction of the chapel threatened—Forbidden to preach—
Deeds of violence—Departure for Spanish Town—Demolition of
mission premises—At Montego Bay—Nichols and Abbot at Mon-
tego Bay and Falmouth—Return to England—Death 238—249

FLOOD, BURTON, GARDINER, SHOVELLER.

Shoveller's death at Kingston—Character of the first missionaries—
Godden—Kitching—Tinson—T. Knibb—W. Knibb—Burchell,
and Knibb 249—253

Part III.

AN ARGUMENT AND AN APPEAL FOR CHRISTIAN MISSIONS.

BY THE REV. J. M. PHILLIPPO.

I. MAGNITUDE OF THE OBJECT OF CHRISTIAN MISSIONS.

Comparative insignificance of every other object of human ambition, or that is proposed for human co-operation—Salvation of the soul—Not of one only, but of millions—Worth of the soul—Evidences—Capacities of the heathen—Their danger—Final results of Christian missions anticipated—Origin of missions, 257—262

II. CLAIMS OF THE HEATHEN ON OUR SYMPATHIES.

Population—Reference to the map of the world—In a state of spiritual darkness—Their personal character—Social condition—Practices 263—271

III. THE SUCCESS OF THE EFFORTS ALREADY MADE FOR THE SALVATION OF THE HEATHEN.

Effects on temporal interests: Intellectual elevation—Social advancement, moral, civil, political.—Religious results: Influence on individual character—On society—On countries; particularly India, Africa, West Indies, etc., etc.—Power and efficacy acknowledged by worldly men—Testimonials to its increasing influence, 271—279

IV. INCREASED FACILITIES WHICH THE FIELD OF LABOUR AFFORDS.

Evidences from almost every part of the world, especially China, India, Africa, South Seas, many parts of Europe, American Con-

TABLE OF CONTENTS.

xv

tinent and Islands, etc.—Testimony by French and other disinterested writers and travellers—Additional missionaries recently supplied by various religious bodies—Address to different classes on these auspicious events	279—288
V. THE EXTENSION OF THE BLESSINGS OF THE GOSPEL TO EVERY PART OF THE WORLD THE DUTY AND OBLIGATION OF EVERY REAL CHRISTIAN.	
This duty urged by the Great Head of the Church—His special positive command—Thus regarded by apostles and primitive Christians—Discharge of this duty the natural and unbidden impulse of a renewed heart—Obligation of Christians to assist in this work of mercy, from the claims of justice, humanity, and brotherhood, from a principle of gratitude to Christ	288—300
VI. THE EXAMPLE OF CHRIST SHOULD ANIMATE TO MISSIONARY WORK.	
The first disciples trod faithfully in their Divine Master's steps,	300—308
VII. THE REACTION OF MISSIONARY EFFORTS ON INDIVIDUAL PIETY, AND ON THE CHURCHES AT HOME, ANOTHER POWERFUL MOTIVE TO THE PERFORMANCE OF THIS DUTY.	
Responsibility of Christianity connected with great advantages—Nature of true charity—Past experience of the Church—Advantages argued from the spirit and genius of Christianity—Evident from the purpose and promise of God—Success at home in proportion to efforts for success abroad—Evidences	303—307
VIII. THE BEST INTERESTS OF OUR COUNTRY ARE IDENTIFIED WITH THE PROGRESS OF THIS CAUSE.	
National and civil, as well as religious advancement and glory of England already promoted by its influence—Also national prosperity and power—It has promoted commerce, knowledge, science, industry, peace—Tendency to secure national stability—Future prosperity, honour, and happiness—This cause invites the sympathies of enlightened patriotism—National obligations involved in this principle—Proposal for the extension of missionary operations, specially by men of commerce, science, etc.—Religion the salt of the British isles	307—310

IX. CHRISTIANS ARE LAID UNDER OBLIGATIONS TO PROMOTE THIS WORK, FROM THE ADVANTAGES ENGLAND POSSESSES IN THE EXTENT OF HER COLONIES, AND HER ACQUIRED TERRITORY.

Facilities of British Christians for the propagation of the gospel unparalleled—Foreign possessions described—Aggregate populations—Condition of aboriginal inhabitants—Although benefited in some other respects by their conquerors, awfully neglected, morally, socially, and religiously—Extent to which the honour and happiness of England would be promoted by a contrary course of policy and conduct—Capabilities of England of blessing the whole world by the diffusion of the gospel—Urgency and imperativeness of the claims upon her immediate discharge of her obligations—Views on the subject by Bishop Heber and others . 310—316

X. THE PROFESSED PRINCIPLES OF CHRISTIANS SHOULD STIMULATE THEM TO INCREASED DEVOTION TO THIS ENTERPRISE.

Nature of these principles—Committal of societies to this work in the face of the world—Pledges for its continued prosecution to the fathers and founders of these societies, to the world, to one another, and to God—To this urged by countless voices of the Church; by millions of heathen; by departed missionaries, with their dying breath; by labourers now in the field, overwhelmed by the loneliness of their condition and the vastness of the work before them; by Christ as his last request, etc.—Reasonableness of the demand thus made on the sympathies and efforts of the Church—Evidences—Missionary societies not to be suffered to fail of support—Nor missionaries to be withdrawn from the field—Nor missionary societies be permitted to pause or falter in their course—No retreat—Withdrawal from active sympathetic work would prove the Church recreant to human progress and happiness—Consequences of such conduct, if pursued . 316—320

XI. CHRISTIANS MUST REMEMBER THE PRECIOUSNESS AND PRECARIOUSNESS OF THE OPPORTUNITY AFFORDED THEM FOR THE PROSECUTION OF THIS CAUSE.

Importance of time as a talent to be employed for the good of others as well as ourselves—Necessity of improving it without delay—Consequences of indifference in this respect to the multitudes daily perishing—Brevity of life, and its influence, on its termina-

tion, to one who goes to his account with his work undone—Invigorating and exciting influences this thought should have upon Christian professors—Uncertain tenure by which life is held also calculated to influence to immediate activity—Exhortation suggested by these important facts—Opportunities not only to be improved which are already possessed, but others should be sought for—Henry Martyn—Immediate activity in promoting the interests of Christ's kingdom urged by all the motives which time and eternity can press upon responsible existence . 320—322

**XII. INCREASED EXERTIONS IN THIS GLORIOUS ENTERPRISE
URGED FROM THE PROSPECT OF THE DAY OF FINAL
RECOMPENSE.**

The world's estimate of the path to honour and distinction—Different estimate of the Christian, both as to the nature of true glory, and the way of its attainment—Results of engagement in the service of God in the present life—In the world to come . 322—325

**XIII. THE MEANS OF PROSECUTING THIS ENTERPRISE ARE AT
OUR DISPOSAL.**

Exhortation to all Christians to engage afresh, and vigorously, in this work from this consideration.

(1) By their PRAYERS :

Prayer the appointment of God, to precede the bestowment of his blessing—Nature and properties of prayer, to render it acceptable to God—Circumstances connected with perseverance in the duty—Should be made by each individual Christian—By the united Church—Its certain efficacy under circumstances specified—Necessary connection between prayer and its answer—This truth incorporated with the whole structure of revelation—Results at Pentecost, Antioch, etc. etc.—Present want of greater success owing to a neglect of this duty—Indifference to its object, or unbelief—A spirit of prayer absolutely necessary to any signal interposition of God on behalf of the Church—Prayer of universal obligation—Encouragement afforded to its earnest, unremitting performance, by past history—Should never be concluded in the closet, or in public, without a petition for the speedy, universal reign of Christ 326—332

(2) By their LIBERALITY :

Prayer must be accompanied with self-denial as to pecuniary contributions—These means absolutely necessary—Their bestowal a positive command of God—Enforced also by reason and natural obligation—Instances of earnest prayer for the salvation of heathens at home and abroad, and pecuniary contributions to that object refused or withheld—Inconsistency, hypocrisy, and sin of such conduct—Awful vice of covetousness—Contributions should be proportional to the means of each individual Christian—Illustration in the practice of the Israelites and early Christians—Doctrine of proportion well understood by them—To be given by poor as well as rich—Pecuniary contributions to be given cheerfully—Without reservation—With grateful and compassionate hearts—Continuously, weekly, or more frequently—Liberally—Not with the inquiry, How little can be tendered?—Donations to be given also promptly and systematically—Wonderful effects on the revenue of the Church by continuous combination of littles—Illustration in Jamaica—Churches appeal to different classes of individuals—Christians should save to give—Extravagance and luxuries should be suppressed—The rich should be their own executors and almoners—Claims of Christ's cause on their bequests—Worldly circumstances of donors promoted rather than diminished by liberality to the cause of God—An increased spirit of prayer and more enlarged benevolence not all that is necessary to secure the more rapid advancement of Messiah's kingdom . 332—345

(3) There must be PERSONAL EXERTIONS also for the accomplishment of this great object.

These should be answerable to the largeness of the requests in prayer—Importance of correct knowledge of the actual state of the heathen world, and of the successes of missionary labour—Should be acquired by a regular and attentive perusal of missionary publications—For real and proper interest in the cause, knowledge also necessary of every part of the world where missionaries labour, and where missionaries are yet needed—If possible, with the person or name of each individual agent in the field—Advantages of such knowledge in exciting prayer on behalf of such labourer and the particular field he occupies—Great ignorance, even among real Christians, of these particulars—Injurious consequences of such indifference—Opposite conduct in relation to other subjects and enterprises of the day—Duty of Christian parents and others to interest children in missionary operations—Duty of young

Christians to communicate knowledge on those subjects—Various ways in which this may be done—viz., by conversation, lectures, addresses, and by becoming collectors of funds, etc.—Young women urged also to this duty—Obligation of the Church, by its universal and spontaneous action, to render such machinery unnecessary—While necessary, efforts should be made to render it more effective—To work thus for God is in the highest degree honourable—Though arduous and self-denying, yet if undertaken from right motives, it will issue in glorious reward—Christians not to be deterred from prosecuting it from fear of insult, reproach, or scorn, but to be animated by the example of their great Master, apostles, martyrs, and missionaries of a past and of the present age 345—349

(4) Connected with these different modes of operation at home, there must be **SELF-CONSECRATION** to the work abroad.

Vastness and present maturity of the harvest—Great paucity of labourers—Estimate of the ability of the Church to supply the deficiency—Calculation of an American missionary as to such ability—Readiness, both of Christians and others, for personal engagement in worldly enterprises, in the prospect of adding to science, geographical discovery, or gain—This, however self-denying or self-sacrificing—Appeal to young Christians and others on this subject—Description of men required for missionary work—Difficulties in this enterprise greatly diminished—Numerous and animating encouragements to engage in it—While the duties thus urged upon the Christian Church, and the considerations by which they are enforced, are so important, it must not be forgotten, that without one or two other ingredients, all efforts must be in vain 349—356

(5) There must be **PURITY OF MOTIVE**, and simple, firm dependence upon the influences of the Holy Spirit.

The cross of Christ, or love to Him, must be the all-influencing principle of action—Love to man proportioned to the kind and degree of love to Christ—Jesus Christ the altar that sanctifies the gift and the giver—Influences of the Holy Spirit in this work absolutely necessary—All efforts without these vain—Essential also to the prosperity and even existence of individual piety, and to the life and prosperity of the Church at large—Not the shadow

of an excuse to be reasonably urged for withholding aid from this great and glorious enterprise, or for affording it in every way to the utmost extent to which it can be rendered . . . 356—358

XIV. GIVE GOD THE HOLY SPIRIT ALL THE GLORY OF SUCCESS.

The Holy Spirit the grand operator—Conversion is the production of a “new creature”—Therefore Divine power indispensable—This influence ensures success—God delights in glorifying Himself by employing feeble and mean instruments . . . 358—359

VOICE OF JUBILEE.

“What hath God wrought?”—**NUM. xxxii. 23.**

“What’s hallow’d ground? Has earth a clod
Its Maker meant not should be trod
By man, the image of his God,
Erect and free,
Unscourged by Superstition’s rod,
To bow the knee?”—**CAMPBELL.**

THE ancient Jubilee of the Israelites was a Divine institution; to them the injunction, “Ye shall hallow the fiftieth year,” had all the force of a Divine command. But this is not the case with regard to us—“The law came by Moses; grace and truth came by Jesus Christ.” The ordinances of Moses ceased when the dispensation under which they were instituted ended. They are not binding under the gospel. And yet, though the observance of the fiftieth year has no force of moral obligation, who does not feel that there is a force of reason and propriety? How widely, therefore, and in how many relations, has the practice prevailed! I suppose that very few reflecting persons complete the fiftieth year of their natural life without marking it as a period which claims commemoration, and without in some form or other observing it, if it be only in the privacy of their own retirement, as a kind of personal jubilee.

Some of us have also known of what may be suitably denominated a Family jubilee. I shall never

forget one such occasion. An aged couple had completed the fiftieth year of their married life, and they resolved to celebrate it as a jubilee. It was my privilege to preside at that family festival. There sat side by side the venerable sire and the faithful companion of his lengthened pilgrimage, and there, on this side and on that, their children and their children's children, to the number of more than forty souls. Oh ! it was a goodly sight. Many of that family band were one with their parents in Christ Jesus ; and it was a touching thing to listen to the glowing and affectionate congratulations of children and of grandchildren addressed to the venerable pair, and to hear the warm words of Christian faith and love in which the old man made his acknowledgments, and gave them his blessing. I shall never, never cease to remember that Family jubilee.

And many of you, dear brethren, will ever have in remembrance a jubilee you were engaged in celebrating some two-and-twenty years ago—the Jubilee of the Baptist Missionary Society. “Ah !” you say, “that was a jubilee.” You have still in joyful recollection that glorious gathering at Kettering—the inspiring genius of which was your own now sainted pastor, William Knibb*—when tens of thousands assembled to testify how great things the Lord had done for you ; when all seemed eager to pour of their substance into the treasury of the Lord ; and when more than £2,000 were raised as an offering for the cause of God. None of you who shared in the joyful celebrations of that time will ever forget the Jubilee of the English Baptist Missionary Society.

And now, in the course of God's good providence, we are in the midst of another Jubilee—the Jubilee of the

* This discourse was delivered in the Baptist Chapel, Falmouth, Jamaica, February, 1864.

Baptist Mission in Jamaica. Fifty years ago, February gone, the first Baptist Missionary set his foot on these shores ; and who, in looking back upon these years, has not felt that there is a force of reason and propriety in observing this fiftieth year as a year of jubilee ?

I. *Commencement of the work by Black Men from America.*—How remarkable the manner in which the Baptist mission in Jamaica was begun ! Christian missionaries from England were not the first to commence the work. When John Rowe landed in 1814, George Liele, and George Lewis, and George Gibbs, and Moses Baker—men of your own colour, and your own descent—black men, who had received the gospel in America—had already been engaged in preaching it ; and God had given many seals to their ministry and souls for their hire. These good and holy men were to the Baptist Mission what John the Baptist was to the Mission of Christ—they were the voice of one crying in the wilderness, “ Prepare ye the way of the Lord ; make straight in the desert a highway for our God.” And, accordingly, when the first Baptist Missionaries arrived they found a people already prepared to hail their coming, to welcome their message, and to co-operate with them in their ministry.

II. *Eminent gifts of the Fathers and Founders of the Mission.*—How eminently gifted the men whom God raised up as the fathers and founders of the Baptist churches of this land ! Never, perhaps, were delicate tact and prudent management, combined with uncompromising fidelity and dauntless courage, in greater demand, than in the commencement of the work of God in this very town.

1. *John Rowe.*—Yet, how singularly did these qualities unite in your first missionary pastor, John Rowe, so as at length to put his enemies to silence, and to obtain a legal licence for the public worship of God, and a free proclamation of the glad tidings which he came to preach.

2. *James Coul tart.*—No missionary of the cross ever, perhaps, entered on his work under circumstances of greater encouragement than did James Coul tart in Kingston. Yet the difficulties he had to encounter were such as few men would have been adapted to meet. Crowds of people flocked around him, calling themselves Baptists—many had already made a Christian profession; but their notions of Christianity were very often associated with the most absurd superstitions, partly from the imperfect character of the teaching under which they had been brought. To separate the precious from the vile, to correct what was erroneous, to instruct the ignorant, to humble without offending the conceit and pride of the self-sufficient, and out of these elements to form a Church according to the principles of the New Testament of our Lord Jesus Christ—this needed a man of consummate wisdom and discrimination; a man of Christ-like considerateness and tenderness, with inflexible firmness, and an ability to organize and to rule and govern, which few men possess. Yet how wonderfully were these qualities associated in the character of Mr. Coul tart!

3. *Thomas Burchell.*—How stupendous the work to which again Mr. Burchell was called! At one time he was the only Baptist missionary from Falmouth to Savana-la-Mar. How surprising the physical endurance, how unweared the zeal, how ardent the love to Christ and to souls, which there must have been to prompt any one man to cover such a space with his evangelistic labours, and to traverse the whole distance, east and west, to declare the unsearchable riches of Christ! and what strength of purpose, what breadth of plan, what far-stretching benevolence, what practical skill do we see in the building operations of Mr. Burchell's missionary life! How few Christian labourers have been instrumental in the erec-

tion of so many places of Christian worship, at once so substantial and so spacious! We may look with admiration on that beautiful marble obelisk which his loving people have erected at Mount Carey to his memory; but by far his grander monument are those noble houses of prayer which stand open every Lord's Day at Montego Bay, at Mount Carey, at Shortwood, and at Bethel Town.

4. *William Knibb.*—And what of your own William Knibb? He was your own faithful and devoted pastor, and you loved him. He built for you this holy and beautiful house.* He was honoured of God, not only to gather a great multitude here into the faith and hope of the gospel, but to plant Christian churches at Waldensia, and Refuge, and Kettering, and to sound forth the word of God through the lengths and breadths of this parish of Trellawny,† to say nothing of his abounding labours beyond.

But God raised him up for a special work; and how wonderful the endowments which He gave him for it! He was ordained of God to fight the battle of Negro freedom. Some preceded him in that holy war. His beloved brother Burchell and others stood side by side with him, and aided in the conflict; but William Knibb led the noble army of emancipation on to victory. Who that knew him will ever forget his holy indignation against oppression and wrong; his manly compassion and tearful sympathy with the down-trodden and afflicted; his inflexible resolution to snap the fetters of the enslaved, and to bid the oppressed go free; or that overpowering and impassioned eloquence which, flowing out of the fulness of his heart, bore all before it with resistless force? He was a God-made man, eminently gifted of God Himself for the work which God had given him to do.

* Falmouth Baptist Chapel.

† The whole Island of Jamaica is divided into but twenty parishes, which are consequently districts of considerable extent.

5. *Joshua Tinson*.—There is one other name, dear to the memory of all, which must not be passed over. How special and important was the missionary vocation of Joshua Tinson! It was his, as the first tutor of your institution at Calabar, to lay the foundations of an educated native ministry in the land. And how well did God qualify him for his work! His previous life was in many respects a preparation for it. In Kingston, the superior intelligence of some who attended his ministry was a stimulus to study and mental cultivation which few other stations would have afforded. For some years, also, his varied acquirements found useful application in a select school; and there are gentlemen in this colony of high social position, among them the present Speaker of the House of Assembly, who have done honour to Mr. Tinson's memory by testifying to their deep indebtedness to him as the instructor of their early youth. As President of your training institution how hopefully did he struggle through the difficulties and discouragements of a new and untried experiment. How cheerfully did he bear up under a weight of personal affliction, which, but for the power of an unwavering faith in God, must have depressed him to the dust! With what fatherly care did he watch over the interests of the young men committed to his charge; and how tenderly did he endear himself to them by the gentleness of his manners and the amiability of his disposition, as well as by the plodding, persevering earnestness with which he sought to aid them in their preparation for the work of Christ. As long as Calabar stands, the name of Joshua Tinson will never cease to be revered among the fathers and founders of the Baptist mission in this land.

We might go on to speak of many others whose labours have been the means of planting large and

flourishing churches in St. Ann's, and St. Mary's, and Metcalfe; or who spread the gospel through St. Thomas-in-the-Vale; or, going forth from Spanish Town, established the Redeemer's cause in the mountains of St. Catherine, and through Vere and Clarendon, far away into the mountains of Manchester; or from Kingston to St. David's, and round the east end to Portland. Some of these devoted Christian labourers have joined the general assembly of the church of the first-born, whose names are written in heaven. We might speak of Mann, and Gardner, and Kitching, and Godden, and Phillips; of Nicholls, and Baylis, and Francis, and Dutton; and, were it fit and suitable, we might speak of others still in the field—some of them becoming hoary with age—whom may God graciously spare to his churches, out of the wisdom of their matured and mellowed Christian experience of the things of Christ, to counsel those who are coming up after them!

And to Whom do we owe these men? And from Whom were all their gifts and endowments derived? God forbid that we should glory in man! We make mention of men because we owe them to God; and we speak of their gifts because they were the rich bestowments of his grace. And in the review of them we call upon you, not to glory in man, but to give glory alone to the Lord God of Israel: “Not unto us, O Lord! not unto us, but unto thy name be all the glory!”

III. *Magnitude of the work accomplished in fifty years.*—But yet, once more, how great the work which the past fifty years have accomplished in connection with the Baptist and other missions in this land!

1. *Change in Social Morals.*—Fifty years ago Jamaica was, with very limited exceptions, a very Sodom of

iniquity.* All classes were addicted to the most shameless profligacy. Marriage, in many districts, was hardly known, and on some estates was absolutely prohibited. We have much to mourn over still; but how great the social change which has come over the land! Now, concubinage, amongst what are called the respectable classes, is becoming branded as dishonourable, and marriage is becoming the rule, while family ties and the hallowed associations of home are inducing an improved social morality in other respects.

2. *Abolition of Slavery*.—Fifty years ago 300,000 out of 350,000 of the population were down-trodden and oppressed under the iron foot of slavery, and men and women were driven to the field, and forced to their unrequited tasks like beasts of burden, and often flogged and tortured with relentless cruelty on the most frivolous pretences. Now, for six-and-twenty years, the boon of liberty has been enjoyed, so that four-fifths of our present population can say they were never in bondage to any man.

3. *Evangelization*.—Fifty years ago, the masses of the people were sunk in the grossest abominations of African superstition; to the great majority of them there were no Bibles, no Sabbaths, no schools, and some of the professed ministers of religion were among the most profligate and abandoned of the community. How changed the state of things now! We have superstition, and ignorance, and irreligion enough still, but, blessed be God! we have no longer a heathen community. Too many profane God's holy day in idleness, and sloth, and dissipation; and very many keep Sabbath only once in fourteen, instead of once in

* Parts of the parish of St. Elizabeth, where Moravian missionaries and one or two Episcopalians were labouring, were exceptional.

seven days. But now the Christian Sabbath is an institution everywhere acknowledged, and more or less scrupulously observed. Places of Christian worship occupy not only our towns, but lift up their heads in almost every mountain village and district of the land ; so that the public means of grace are brought within reach of nearly the whole population ; and every Christian denomination has a goodly band of faithful, hard-working, godly ministers, who watch for souls, as those who must give account unto God. Jamaica is not a paradise ; its inhabitants are not angels ; iniquity still abounds ; the love of many waxes cold ; and many walk—of whom your pastors tell you often—that they are the enemies of the cross of Christ. But we bless God Jamaica is not what she once was—a slave-cursed sink of abominations.

4. Planting of Christian Churches—Native Ministry.

—Fifty years ago, it is to be feared, that in some parts you might have searched in vain for a single God-fearing, praying Christian man. What is the case now ? Why, to say nothing of other Christian denominations, there are now in connection with our own mission upwards of seventy regularly-organized Christian churches, comprising more than 30,000 members, presided over by one-and-forty Christian pastors, of whom nineteen are men of your own clime, whom God has raised up amongst yourselves, and counted faithful, putting them into the ministry. No doubt, among these 30,000 church-members there are large numbers who have a name to live while they are dead. But making every allowance for a nominal or a hypocritical profession, we believe there is a glorious company, whose hearts have been renewed by the grace of God, and over whom we may rejoice as new creatures in Christ Jesus.

5. The Multitudes gone to Heaven.—And who shall

say how many, during the past FIFTY YEARS, have passed away from the church militant in this land to the church triumphant in heaven? Oh, we are sure that from the churches of Christ in Jamaica there is even now a goodly fellowship, who having washed their robes, and made them white in the blood of the Lamb, appear pure and spotless before the throne of God; and of these, some, as faithful witnesses, having sealed their testimony to the truth with their blood, are honoured to wear the martyr's crown. Truly, brethren, in the review of the past fifty years, we may wonderfully exclaim, "What hath God wrought!" And as gratefully add, "The Lord hath done great things for us, whereof we are glad. Oh, give thanks unto the Lord, for He is good; for his mercy endureth for ever."

IV. *The Lessons*.—But if such be the past, which in this Jubilee year we commemorate, what are its LESSONS? Let us endeavour to gather up a few of them.

1. *The efficacy of the Gospel*.—And, first of all, who is not constrained to exclaim, How glorious in its working is the gospel of the grace of God!

(a) *What Missionaries came for*.—Christian missionaries did not come to Jamaica to abolish slavery, or to change the political institutions of the country. Their vocation was infinitely higher and holier. They came indeed out of compassion for the poor slave; but it was because his mind was in the darkness of ignorance, and superstition, and sin—because he was without God, and without hope in the world—because his precious and immortal soul was perishing for lack of the knowledge of Christ and of his salvation. They came that they might shed the light of faith upon his benighted soul; that they might bring the poor, forsaken

wanderer into the fold of the Good Shepherd ; that they might break off the shackles of his spiritual bondage, worse than that of his body, and brighten his desolate lot in this world with the hope of immortality in the world to come. This was their immediate object—to bless him with the knowledge of that gospel by which he should be “translated out of the kingdom of darkness into the kingdom of God’s dear Son.”

(b) *How Freedom was accomplished.*—But the gospel is the everlasting foe of every kind of bondage. It is filled with the compassionate spirit of Him who “was sent to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bound.” Wheresoever it comes, it seeks to emancipate from every yoke. It has a natural and implacable antipathy to oppression, and cannot live in the same land with slavery. No sooner does the gospel enter, than the conflict begins. A struggle is inevitable. The doom of slavery is sealed, for the war will never cease till slavery receives its death-blow, and lies prostrate at the feet of its glorious conqueror. So it was in Jamaica. Christian missionaries did not come to abolish slavery ; they came to preach the gospel ; but the gospel, in its wonder-working power, having first of all provoked slavery to hostility and to arms, fought out the battle, until slavery was no more—until the fell monster, with its whips, and chains, and manacles, and bilboes, and every other instrument of torture was buried, never, never, never to rise again !

(c) *How Society has been Reformed.*—Neither did Christian missionaries come to Jamaica merely to reform the social morals of the community ; they came to seek and to save souls by winning them to Christ. Their aim was, by the agency of the Holy Spirit, to accomplish a work which lay inexpressibly deeper than a mere re-

formation of social morals ; and they could appeal to the heart-felt experience and to the lives of many in whom the gospel had proved the power of God unto salvation, in proof of their success. But wherever individuals are brought under the renewing, and regenerating, and saving influences of the gospel, it not only acts with a direct force on them, it also has an indirect influence on all around them. As the gospel multiplies true converts to Christ in any community, it tends through them to exert a correctional and reformatory influence on others, even though those others obstinately refuse to yield themselves to its vitally transforming power. A new standard of morality is raised, and old forms of vice are shamed into the holes and corners and dark places of the land ; and the work goes on till the outward change becomes conspicuous and general, if not complete and universal. So it has been in Jamaica. Slavery abolished, many of its social abominations began at once to give way. Numbers immediately availed themselves of that one-year law, which permitted men who had been living in concubinage to legitimize their children by honourable marriage. The revelries and debaucheries which had converted many an estate-house into a brothel, began to give place to the sanctities of home ; and ever since the reform has been going on, until it has recently culminated in that memorable proclamation of our present excellent Governor which has made a decent moral life a condition of election to a Government appointment—a proclamation which, fifty years ago, or even twenty, no Governor would have been daring enough to publish—a proclamation which would then not only have made him an object of scorn and hate to a few, but which would have raised nearly the whole colony in arms against him.

Shall we not, then, in the review of the past fifty

years, magnify the wondrous power of the gospel of the grace of God, first in the regeneration and salvation of men, and then in the social reformations it has indirectly accomplished in our midst?

2. *Grand Problems worked out.*—But we are reminded, in the second place, in how small a sphere God can work out the grandest moral and social problems!

Physical undertakings of any magnitude usually demand a space commensurate with their grandeur. But not so with those which are moral and spiritual in their aim and purpose. Bethlehem was least among the thousands of Judah, and yet it was the scene of the grandest of all mysteries—the incarnation of the Son of God. Palestine itself comprised but a small extent of territory compared either with ancient or modern kingdoms, and yet, having nourished that people whom God had chosen to be the depository of his own truth and name; whom He took under his own especial care and government, and from whom, as concerning the flesh, Christ came; that narrow tract of the earth's wide continents was the spot selected by God to work out within its limits the grand scheme of redeeming mercy; within that narrow space the grandest purposes of the everlasting ages were to find their complete accomplishment in the life, and sufferings, and death, and resurrection of the Lord of life and glory; within the limits of that narrow space that plan was to be consummated which would not only lay the foundations of a kingdom that shall never be moved, but which shall finally gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him. All this was enacted within the borders of the small territory which we call the Holy Land!

And what is Jamaica? Lofty as are some of her mountain heights; rich and fertile as are her

beautiful vales and dells; romantic and grand as is much of the scenery with which she abounds—what is Jamaica? In her dimensions, only a small and insignificant island of the Caribbean seas, with a population numbering far fewer than that of some of the large towns of Britain. And yet small and insignificant as is our sea-girt isle, during the past fifty years, God has been working out in it some of the most interesting moral and social problems.

(a) *Manhood of the Negro*.—Fifty years ago it was a problem, strange as it may seem to us now, with many of the (so-called) wise men of this world, whether the Negro were a MAN? In the progress of missionary operations in Jamaica, God has not only vindicated the manhood of his creatures, but has raised its black and coloured inhabitants to an equality of social rights with the most favoured of the sons of Britain.

(b) *Safety of "Abolition."*—Before emancipation it used to be said that the black man was not fit for freedom; and that the result of abolition would be bloodshed and anarchy. The first days of liberty in Jamaica were amongst the fairest and the brightest in the annals of any people under the sun; and to this very hour there is not a country upon the face of the earth where life and property are more secure than in Jamaica.

(c) *Capability of the Black Man for Education*.—It was said to be impossible to educate the black man; that it was a useless thing to seek his social elevation and intellectual improvement; that he was incapable of attaining to the refinement and civilization of European nations. The work of social progress, we admit, is only in its first stage; and much, very much, remains to be achieved. But the black man in Jamaica has been educated; he has been taken from some of the lowest positions in the social scale, and raised at least to positions of respecta-

bility and honour, in which no one can gainsay his ability to exercise those social rights which the British Constitution confers upon him as a British subject.

(d) *Capability for Spiritual Privileges*.—And in the church of Christ the gospel has proved the instrument of his spiritual regeneration, made him a child of God, and an inheritor of the kingdom of heaven. And regenerated by the grace of God himself, he has devoted himself to seek the spiritual regeneration of his fellow men.

(e) *Capability for office in the Christian Church*.—He has been called in the Christian church to offices of trust and honour; and besides a noble band of faithful and devoted leaders and deacons, in connection with the Jamaica Baptist Mission, out of forty-one Christian pastors we can point to twenty—save one—who are all black and coloured men, all except two educated at your institution at Calabar. During the past fifty years, and within the narrow limits of this little island, God has been demonstrating, as it has never been demonstrated before, that He hath made of one blood all nations of men to dwell on the face of the earth.

3. *Grand Results accomplished by unlooked-for Methods*.—But yet, again, as another lesson of the past, we are reminded how God often brings about the grandest results by the most unlooked-for methods.

How wonderful the methods by which the Israelites were finally settled in the land of Canaan! For many years their ancestors must sojourn there as a wandering tribe, without a spot of land, except for an altar and a burying-place, which they could call their own. Then poor Joseph must be sold to the Ishmaelites, and by them be sold again to the Egyptians, that his future advancement might be the means of saving his family alive in a time of famine; and that Egypt might become to them an asylum, where, through successive

generations, they might increase and multiply. And now, when their numbers began to hold out a prospect of their becoming a people, instead of the way opening for the speedy realization of the promise which God had made to their fathers, they were reduced to a state of bondage; and for hundreds of years they were oppressed and maltreated by their task-masters. And what was all this? Why, it was God's method of accomplishing his own gracious purposes. All through these events his thoughts towards his people were thoughts of peace, and not of evil, to give them the expected end. And in due time, he brought them forth from Egypt with a high hand and a stretched-out arm; and after their journeyings in the wilderness the conquest of Canaan was achieved, and the inheritance promised to the patriarchs became the possession of their children.

And how have the once slave-bound population of Jamaica become the inheritors of their present exalted privileges? To trace their present mercies to their early origin, we must look further back than the fifty years which our present jubilee commemorates. Brethren, *you are now a people*—your manhood recognized, your freedom won, your rights acknowledged. You are a people advancing in the acquisition of material wealth, possessing land, and houses, and horses, and pigs, and goats, and other valuable property. More, *you are a people living under gospel institutions*, having Bibles, and Sabbaths, and churches, and pastors, and teachers. Yea, more, *some of you are the people of God*, chosen and called in Christ Jesus;—once afar off, but now made nigh by the blood of Christ; once strangers and foreigners, but now fellow-citizens with the saints, and of the household of God. And *how came you to be what you are?* Why, more than two hundred years ago your fathers and mothers began to be ruthlessly torn away

from their heathen homes in the wilds of Africa : chained and manacled they were placed on board the slaver to endure the horrors of the middle passage to these shores ; and here, for two whole centuries, they continued to be oppressed and enslaved, till their sufferings reached the ear of the Lord of Sabaoth, and He bid them go free. But now we must look back upon those centuries of affliction and trial, as a part of that mysterious method by which God has at length made you the people you are, and constituted you the possessors of the rich inheritance you enjoy.

Truly, brethren, the Lord of hosts is wonderful in counsel, and excellent in working. "The Lord executeth righteousness and judgment for all that are oppressed. O give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto Him, sing psalms unto Him ; talk ye of all his wondrous works ! Remember his marvellous works that He hath done, his wonders, and the judgments of his mouth."

4. *Our Blessings owing neither to our own might nor merit.*—But yet, once more, in the review of the past fifty years are we not also most forcibly reminded, that our blessings are owing neither to our own deservings, nor to the might of our own hands ?

How solemnly was this lesson enjoined on ancient Israel ! " Speak not thou in thine heart, saying, ' For my righteousness the Lord hath brought me in to possess this land,' understand that the Lord giveth thee not this land to possess it for thy righteousness ; for thou art a stiff-necked people." And so again, when the Psalmist commemorates the entrance of Israel on their promised inheritance, he sings :— " They got not the land in possession by their own sword, neither did their own arm save them ; but thy right hand, and thine arm, and the light of thy

countenance, because thou hadst a favour unto them.” *All blessing is of Grace!*—Brethren, it is not by works of righteousness which we have done, but according to his mercy that God hath saved us. This is the fundamental principle of all the bestowments of his grace. And the same principle lies at the basis of all the beneficent arrangements of his providence.

And what of merit or of might can be pleaded by the people of this land for either the personal liberty, or the social rights, or the gospel privileges they enjoy? Did your forefathers come to these shores of their own will? Nay! They were brought here by force, bound hand and foot with fetters of iron. Was it by any efforts of theirs, or even by their prayers, that Christian missionaries came amongst them with the blessings of Christian light, and life, and liberty? Assuredly not! These messengers of mercy came impelled by the force of their Divine commission, and by the constraining power of the grace of God. Was it in any sense by the strength of their own arm that the shackles of this people were broken off? No, brethren, no! “Thine, O Lord, is the greatness, and the power, and the glory, and the victory!” The abolition of slavery was the work of God.

And is there aught of merit to be pleaded for these, or for any other blessings enjoyed? Merit! in poor, helpless, down-trodden, and oppressed bondsmen and bondswomen. Merit! in poor, ignorant, and debased heathens, trembling under the pitiable charms and incantations of the wretched Obeah man. MERIT! A word that should be blotted out of the Christian man’s vocabulary. No, brethren, no! You have neither might nor merit to plead; and ascribing all glory to God, and to his grace, with Moses and Israel you must sing, “Thou in thy mercy hast led forth thy

people, which Thou hast redeemed ; Thou hast guided them in thy strength, into thy holy habitation."

5. *God's cause mightier than its Foes.*—In the fifth place, another encouraging lesson of the past is surely this—that sooner or later the cause of God will prove mightier than its foes.

For many years in Jamaica the Baptist missionary was a marked and persecuted man. The teachings of the missionary tended to the mental elevation of the slave. But it was the interest of the slaveholder to keep him down; for he knew that as soon as the slave began to feel himself a *man*, it was hardly likely he would submit to be treated as a *chattel*. When by the operation of the Spirit of God the heart of the slave was renewed and sanctified, he could no longer pander to those lusts to which he had been the willing minister. As in the case of Sam Cunningham, the gospel broke the *fiddle* which had been tuned to the service of the devil.* The pray

* "Sam was a servant in a gentleman's family. He excelled in the use of the violin, of which he was passionately fond, and, as might be expected, his services were in frequent requisition at the merry-makings of the negroes and the balls of the Europeans. In the course of Divine Providence, however, he was led to listen to the word of life, as proclaimed by the despised missionary. It reached his heart; he embraced the gospel, and became a decided Christian. Fearing lest his musical instrument might now prove a snare to him, he broke it. One day his master told him that he would soon be wanted to play his part as usual. Without any attempt at concealment, he replied, 'Fiddle broken, massa.' 'It must be mended, Sam.' 'Broke all to pieces, massa.' 'Well, we must get a new one, Sam.' 'Me tiuk dat no good, massa; be soon broke.' The master began to suspect that this destruction of fiddles must have something to do with religion, and therefore added, in an altered tone, and with a lowering countenance, 'I hope you do not go to pray, and go after those mad-headed folks, Sam.' 'To tell de truth, me gone, massa.' He was now threatened with punishment, and told that he should be flogged. With firmness he replied, 'Dat no

ing, converted slave and his missionary teacher, both of them, by their very presence, were a rebuke and a protest against the prevailing forms of wickedness. What wonder, therefore, that the Christian missionary, in those days, should have been the object of hatred and malignity?

Within sixteen years from the landing of John Rowe, the spirit of persecution reached its climax, and the resolution of the enemies of religion was formed to banish the missionaries, and to root out their doctrines from the land. So the champion of the Philistines had once defied the armies of the living God ; and so the King of Assyria had once blasphemed the name of the God of Israel Himself. But no sooner do men dare to challenge Omnipotence, than the Almighty asserts his prerogative, and vindicates his cause and attributes. A stone from a sling, hurled by the hand of the youngest son of Jesse, lays Goliath level with the ground ; and the breath—the *breath* of the Angel of Jehovah, in a single night spreads universal destruction through the Assyrian hosts. “Who ever hardened himself against God, and prospered ? Who can stand before Him, when once He is angry ? Woe unto him that striveth with his Maker !” So it proved to the enemies of religion in Jamaica. No sooner did the crisis of the conflict come, than room was no longer left to doubt which would conquer—right or wrong, light or darkness, Christ or Belial. From that moment the doom of slavery was sealed. Chapels were burned down ; but it was only to be rebuilt of larger proportions. Congregations were scattered, but it was good, massa ! whip no floggee de word out.’ He was informed that he should leave his present easy situation, and be sent to work on the plantation. And he was ; but he remained firm.”—*Burchell's Memoirs*, p. 100.

only to be re-gathered in far greater numbers. The blood of martyrs was shed ; but it was to prove, as it ever has, the seed of the Church. Missionaries were banished, but it was to return with stronger forces, and with more ardent zeal. And so it must ever be ; for “Christ must reign till He hath put all enemies under his feet.”

And how encouraging is this in its application to the work still before us ! There is land even in Jamaica yet to be possessed. In some parts African superstition is even yet in the ascendant. The work of educating our people is only begun. Reactionary influences have followed the salutary impulses of emancipation. A disposition is seen, ever and anon, to blend with Christianity the absurdities of heathenism ; and the Revival, in which, a few years since, we rejoiced with exceeding joy, has in some districts been perverted by the Evil One into practices which substitute animal excitement for religion, and which often run into the wildest extravagances of fanaticism. And just as there remained in Canaan many of the old inhabitants to be thorns in the sides of the Israelites and as a scourge to chasten them, so many of the social evils of slavery still survive amongst us to afflict and grieve us, and to hinder and oppose our efforts for the moral and spiritual progress of the people. The devil is not dead. And though the characters and the tactics of the warfare are changed, the conflict with evil has still to be maintained. In the present warfare, moreover, there is none of the romance and excitement of the past ; and in some respects it is confessedly more arduous and discouraging. Yet, brethren, let us remember that we have the same almighty power on our side—that the war we wage against sin and ignorance, and in favour of truth and righteousness, is a continuance of the very contest

in which God and Christ have proved victorious—and, therefore, that future triumph is not less certain than past conquests. Oh, let us then never be dismayed; let us still be strong in faith, giving glory to God!

6. *Calls upon our Gratitude.*—I might go on to multiply these observations, but I must not. Yet I cannot close without reminding you how loud and deep are the calls upon your gratitude.

Not long after I came to Jamaica I was in conversation with a gentleman in Kingston, and was inquiring about the 1st of August. "Very little regard," he said, "is paid to the 1st of August here. More than a hundred years ago there was an earthquake which swallowed up Port Royal, and we commemorate that by a Government holiday. The fact is, sir, this people write their calamities on the rocks, but they write their mercies in the sands." And one of the vilest traducers of Jamaica told the people of England that the black people are *thankful*, but not *grateful*; and thanks, you know, may have expression in words, but gratitude must have expression in deeds.

Now do you wish, brethren, to refute these slanders? There is only one way in which you can do so effectually, and that is by taking every opportunity of showing your gratitude for past mercies by living acts of devotedness; and never was a more suitable season for this than this Jubilee year of the Baptist mission in your land.

And do you ask how your gratitude should be shown?

(a) I answer, let it be seen first and foremost, and before everything else, in the *personal consecration* of yourselves to God. Some of you have lived till now without God. Oh! let this Jubilee year witness

the dedication of yourselves to Him ! How much have you received from Him ? What have you that you do not owe to Him ? Oh ! think how basely wicked will be your ingratitude if you continue alienated and at a distance from Him ! Acquaint yourselves with Him, become reconciled to Him by the death of his Son, and come present yourselves, body, soul, and spirit, as a willing sacrifice to his service. Nothing less is demanded of you in acknowledgment of the debt of gratitude you owe to Him for his goodness and mercy to you as a people.

And how stirring, brethren, is the appeal made to those of you who are called by his name ! I was reading in Church history the other day, that when for a season the bloody persecutions of the Roman Empire against the Christians were stayed for a time, one of the melancholy effects of the tranquillity enjoyed was a general state of lukewarmness and spiritual declension. And what has been the effect on our Churches of the civil and religious liberty they have had during the past six-and-twenty years ? Oh ! how many seem to have lost their first love ! In how many does the spirit of the world seem to have taken the place of the Spirit of Christ ! How many are spiritually dead, while they have a name to live ! Oh ! where is that self-sacrificing love to Christ of which we used to hear ? Where is that spirit of self-denying liberality which was once your glory ? Where is that love to the means of grace and to the ordinances of religion which used to impel crowds to flock to the early prayer-meeting, and filled the house of God to overflowing every Lord's Day with earnest worshippers ? Where is that zeal for Christ and for the conversion of souls, under the influence of which many of your fathers were seen, in the dead of night, walking from estate to estate, and from house to

house, "hailing sinners to the gospel"? Oh! brethren, amidst all our mercies there is much to mourn over. Repent, and do your first works; renew the consecration of your souls to God; sanctify afresh the Lord God in your hearts; and so shall you at once both show your gratitude for the mercies you have received, and hallow this fiftieth year.

(b) By improving Privileges enjoyed.

Brethren, will you bear with me, if I speak with great plainness and fidelity? Let me say, then, that your friends in England, and your pastors in Jamaica, while they look joyfully on the past, sometimes look anxiously to the future. What if *Young Jamaica* should belie the representations we have given of their fathers? What if liberty should be abused to lawlessness and licentiousness? What if our young men, instead of acting with the manliness of freeborn men, should put on the conceited airs of coxcombs? What if our young women, instead of cultivating the modesty which becometh women, should delight to array themselves in gay and flaunting attire? What if the disgraceful practice of concubinage should be again allowed to prevail in the place of holy matrimony? What if the Sabbath, instead of being regarded as holy to the Lord, and honourable, should be profaned in idleness and dissipation? What if a gospel ministry, instead of being sustained and honoured, should either be treated with indifference and starved, or be reproached and blamed for its truth and faithfulness? What if the Bible, the word of God, instead of being bowed to and obeyed as an infallible authority and guide, should be forsaken for the cunning fables of the Obeah man, or for the wild orgies of wandering bands of (so-called) Revivalists? Oh! brethren, this would be indeed to abuse your past mercies and your present privileges—this would be base

ingratitude indeed. It was righteousness that exalted you, such sin would debase you, and it would be more tolerable for Sodom and Gomorrah than for Jamaica.

But, brethren, we are persuaded better things of you though we thus speak ; and we earnestly beseech you to let your gratitude for the past be seen in your diligent, earnest, prayerful improvement of every social blessing, and of every spiritual and religious privilege which God has graciously conferred upon you. "Behold," says the Lord, "I come quickly ; hold that fast which thou hast, that no man take thy crown."

(c) *By seeking the Evangelization of Africa.*—And can you think of how you may show your gratitude for past mercies without some tender, stirring thoughts of your fatherland—poor, benighted Africa? While you are in the enjoyment of gospel privileges, under a free and constitutional government, and possessed of every facility for advancing in the scale of civilization, poor Africa is groaning and bleeding in her wretchedness. The very people to whom you owe your descent, whose blood flows in your veins—who, in a special and peculiar sense, are bone of your bone and flesh of your flesh—this very people are not only sitting in the shadow of death, but, for lack of the light of the gospel, are the victims of bloody superstition on the one hand, and of the cupidity and cruelty of the accursed slave-trade on the other. Their case was once yours, and but for the great mercy of God would be so still. Oh! will you not pity them? will you not help them? Will you not send the gospel to them? Will you not, by your prayers and efforts, sustain those who have gone from you, to tell them of Christ and his salvation? Will not some of you give your sons and your daughters—yourselves—for the enlightenment and salvation of your fatherland? Freely ye have received; freely give.

How else shall you show yourselves grateful for the great goodness which God has shown to you ?

(d) *By special offerings to God's cause.*—And need I add, therefore, that in this Jubilee year it becomes you to show your gratitude by your special offerings to God and to his cause. A few months ago it was announced that the Baptist Missionary Society was likely to be £8,000 in debt ; that debt has been wiped away, and the Society has nearly £3,000 in hand. And how ? Why, appeals were made to the churches of Britain, and nobly did they meet the emergency—the rich out of their abundance, the poor out of their poverty. One small church, of fewer than one hundred members, all in humble circumstances, raised more than £50. This was gratitude. Surely Jamaica Christians, who owe so much, will not be behind ? Let each give according as God has prospered him ; let him give in some humble proportion to the measure in which he has received ; let him give in a spirit of self-consecration to Christ, and then I am sure he will give liberally.

P A R T I.

NARRATIVE BY THE REV. JOHN CLARKE.

CHAPTER I.

"And thou, poor Negro ! scorned of all mankind ;
Thou dumb and impotent, and deaf and blind ;
Thou dead in spirit ! toil-degraded slave,
Crush'd by the curse on Adam to the grave ;
The messengers of peace, o'er land and sea,
That sought the sons of sorrow, stoop'd to thee."

MONTGOMERY.

JAMAICA is a small island, but it has been the theatre of memorable events. Its aboriginal inhabitants were hunted down, enslaved, and destroyed by the Spaniards. In their turn the Spaniards were driven off or exterminated by the English. To supply the place of the murdered Indians, the Spaniards commenced the African slave-trade. This was continued by the English, and for more than two centuries and a half Africa was robbed of her children, and the slave-ship was ever on the ocean bearing her living cargo to the shores of this Western Isle.

It is computed that not far short of one million negroes were landed in this island ; but, as the slave population never exceeded between three and four hundred thousand, the greater part must have perished in the seasoning, or have been killed by cruelty and excessive toil.

At length a merciful Providence raised up Granville, Sharp, Thomas Clarkson, and William Wilberforce to expose the enormities of the traffic in human flesh—its cruelty, iniquity, and injustice—which aroused the Christian people in England to demand its abolition,

and the British Parliament to determine that it should cease for ever.

The condition of the greater part of the surviving slaves was wretched in the extreme. They were treated as beasts of burden, bought, sold, branded, driven by the whip, and compelled to labour to the utmost extent of endurance; debarred from self-improvement, shut out from religious instruction, rapidly dying off and perishing in ignorance, superstition, and sin.

Although many of the early English settlers were Puritans and Quakers, and although George Fox desired the latter to endeavour to train up their slaves in the fear of God, to deal gently and mildly with them, and afterwards to make them free, we can trace no results of such efforts, nor have we any record of evangelical labours on behalf of the slaves until the year 1754, when, at the invitation of proprietors of estates in St. Elizabeth's, three Moravian missionaries came out and settled in that parish. Their difficulties, sufferings, and ultimate success, are recorded in Mr. Buckner's deeply interesting "History of the Mission of the United Brethren in Jamaica."

Thirty-nine years after this (in 1783), a black man, named George Liele, an emancipated slave from Virginia, in North America, came to the island. He was a member of a Baptist church in America, of which his master, who had given him his freedom, was a deacon. The Church had called him to the gospel ministry, and he had been engaged in evangelical labours, principally amongst people of his own colour. When he arrived in Kingston, and saw the wretched state of his enslaved brethren, living in ignorance and vice, without God, and without hope in the world, his heart was filled with compassion for their souls. He took his stand on the race-course, and boldly proclaimed the truth as it is

in Jesus. Subsequently he hired a room to preach in. Here he formed a church of four members, who, like himself, were refugees from America. Large numbers of the poor people attended his ministry ; they received the gospel joyfully, and many made a public profession of their faith in Christ by baptism ; but, like the primitive Christians, they had to endure much persecution, and were prevented assembling to worship God ; but, on a petition to the House of Assembly, their meetings were for a time allowed.

Mr. Liele laboured without fee or reward, supporting himself by the work of his own hands. Many of his converts were diligent in spreading the gospel amongst the slaves on the plantations surrounding the city, and in carrying it into the more distant parts of the island ; he also employed a teacher to instruct the children both of free parents and of slaves. In little more than seven years he had the happiness of baptizing five hundred persons, of whom, after deducting deaths, exclusions, etc., there were in church-fellowship three hundred and fifty members.

The people were very poor, yet they succeeded in purchasing a piece of land on which a temporary shed was erected, and with the liberal aid of a number of white gentlemen they built, in 1793, the first dissenting chapel in Jamaica.

During all the early part of his ministry, Mr. Liele suffered much opposition, and was often treated with contumely and insult. On one occasion, when the church was about to celebrate the Lord's Supper, a gentleman (so called) rode into the chapel, and, urging his horse through the midst of the people to the very front of the pulpit, exclaimed in terms of insolence and profanity, “ Come, old Liele, give my horse the Sacrament ! ” Mr. Liele coolly replied, “ No, sir, you are not

fit yourself to receive it." After maintaining his position for some time the intruder rode out. On another ordinance Sabbath, three young gentlemen walked into the chapel during service, and, going up to the table where the bread and wine had been placed, one of them took the bread, and, breaking it, gave it to his companion, who, with a horrid oath, swore that it was good ship-bread, and presented it to the third, who refused to take it. It must not be withheld that the two former were in a few days removed into the presence of that God with whose Institution they had so profanely trifled. One died in a state of awful madness from brain-fever; the other went out of the harbour in a boat, which was upset, and he was never seen again!

Mr. Liele was charged with preaching sedition, for which he was thrown into prison, loaded with irons, and his feet fastened in the stocks. Not even his wife or children were permitted to see him. At length he was tried for his life; but no evil could be proved against him, and he was honourably acquitted. He was also thrown into gaol for a balance due to the builder of his chapel. He refused to take the benefit of the Insolvent Debtors' Act, and remained in prison until he had fully paid all that was due.

Three or four persons, who had been baptized by Mr. Liele in America, accompanied, or followed him to Jamaica. One of them, George Gives,* or Gibbs, laboured

* George Gives, a member and teacher of Mr. Liele's church, came over to the north side to preach the gospel. Mr. Lang, proprietor of the Goshen Estate, had several Americans as slaves, and Mr. Gives, at their solicitation, came over to visit them. Thence he came to Russell Hall, near Ocho Rios, where he held services. Here Mr. Bainbridge, Mrs. Paisley, Milbro White, Duncan, and others, were baptized by him. He then went down to Spring Valley and surrounding district, where he baptized several persons.

THE FIRST EVANGELICAL LABOURERS—MOSES BAKER. 33

with zeal and success in St. Thomas, in the Vale, and St. Mary.

Mr. Thomas N. Swingle, a member of his church, collected a second congregation in Kingston, and presided over a church of about 700 members.

In the neighbourhood of Kingston was a poor mulatto barber, named Moses Baker, also a refugee from America. He was destitute of religion, and given to drunkenness and other bad habits. A pious old black man embraced an opportunity of faithfully warning him and his wife of their sins, and entreating them to turn to God. His efforts were blessed to their conversion. Moses Baker and his wife became disciples of Jesus Christ. They were baptized, and joined the church under the pastoral care of Mr. Liele.

Some time after this, a Quaker gentleman, named Isaac Lascelles Winn, proprietor of Adelphi Estate, in St. James's, visited Kingston, where he purchased some slaves who were members of Mr. Liele's church. They were greatly distressed at the thought of losing their religious privileges. Mr. Winn sincerely sympathized with them in their sorrow, and immediately set on foot inquiries for a Christian teacher. He was directed to Mr. Baker, who at that time was threatened with blindness. This benevolent man immediately placed him under the care of an able physician, and he soon regained his sight. Mr. Winn then sent his servant with horses

He afterwards married a female at Pembroke Hall, in the Bagnall's district, where he preached. In that and the Guy's Hill district his labours were extensive and greatly blessed. There are now about a dozen members in Ocho Rios church who were baptized by him, and who stand well.

When Mr. Bainbridge was baptized, Mrs. Waters visited Russell; eventually she also received the truth, and was the first who brought the Word into St. Anne's Bay.

and money to bring him, with his wife and child, to Adelphi, a distance of about 120 miles.

Mr. Baker received a cordial welcome from Mr. Winn, and commenced his labours, some time in the year 1788, amongst his people. He found them imbued with the superstition known as *obeah*. Bottles filled with sea-water, horns, old rags, and similar things were used for the purpose of witchcraft. Most of the adults were living in concubinage, and some men had two, four, and even five wives. He faithfully spoke to them of their sins, and warned them of their danger. At first they were unruly, but afterwards they became attentive to his preaching. He soon had access to about twenty other sugar estates. Multitudes of poor down-trodden slaves joyfully listened to the sound of the gospel, and not a few abandoned their evil habits, consecrated themselves to God by baptism, and were formed into a church at Crooked Spring. A small society was also gathered at Montego Bay, but not without considerable interruption, and at times severe persecution from ungodly and immoral men. On one occasion, when Baker was conducting service at Crooked Spring, he gave out Dr. Watts's hymn :—

“ Shall we go on in sin,
Because thy grace abounds,
Or crucify the Lord again,
And open all his wounds ?

* * * * *

“ We will be slaves no more,
Since Christ has made us free,
Has nailed our tyrants to the cross,
And bought our liberty.”

A book-keeper, who was present, gave information to

the authorities that Moses Baker was teaching sedition and stirring up the slaves to rebellion. On this charge he was arrested, and brought down in irons to Montego Bay. Afterwards he was admitted to bail, and when he appeared at the assize court to take his trial, no charge was preferred against him ; he was therefore released, and enabled to resume his labours. On another occasion, the house in which they met was fired into, to the great peril of the poor people assembled.

During his residence at Adelphi, the “Maroon war” broke out ; but according to the testimony of the Hon. Richard Hill, such was the influence of Mr. Baker’s labours, that not a slave under his instruction took part in the insurrection.

At length the excellent I. L. Winn died, and the services of Mr. Baker were transferred to the estates of the Hon. Samuel Vaughan, who bore the highest testimony to his worth, and to the beneficial results of his labours.

For eighteen years Mr. Baker continued his unobtrusive, useful efforts for the salvation of souls ; but in 1806 a law was brought into force, preventing all teaching and preaching on plantations, which continued in operation till 1814. At the commencement of this period, he wrote to a friend : “From Christmas Day I have been prevented preaching or saying a word to any part of my congregation. From this we can expect nothing but a great falling away of the weaker Christians. The poor, destitute flock is left to go astray without a shepherd. We humbly beseech you all to pray for us, poor distressed creatures that we are.”

Mr. Hill, in his “Lights and Shadows of Jamaica History,” thus refers to this aged servant of Christ : “He came to visit my father, and bid him farewell,

when departing with his family for England in 1813. He appeared a plain, home-spun man, rugged as a honeycomb rock. His eyes were then failing ; his head was bound with a handkerchief, for he had suffered torture in America, which had injured both eyes and ears. His appearance was that of no common man. His language was direct, and his deliverance was marked with simplicity.

“ ‘Not seeking recompence from human kind,
The credit of the arduous work he wrought
Was reaped by other men who came behind ;
The world gave him no honour—none he sought ;
To one great aim his heart and hopes were given—
To serve his God, and gather souls to heaven.’ ”

One of the Moravian missionaries, who had formed a station in St. James's, also wrote of him : “ The Baptists have a mission here. Moses Baker, a brown preacher of that community, and my neighbour, living about four miles from hence, is a man of the right stamp—a blessed and active servant of our common Lord and Master—notwithstanding old age has almost blinded his eyes, and made his legs to move slowly. During his thirty years’ labour in these parts, he has had to endure much. I know one man who confined him a whole night in the stocks ; and others would have destroyed him, had they had him in their hands ; but God had him in *his*.”

We must not omit to mention an interesting circumstance, which occurred about this time on the opposite side of the island.

Mr. Buckner speaks of a long season of depression being experienced in the Moravian church, during which the brethren seemed to be labouring in vain. A pleasing change, however, was brought about by the

instrumentality of a black man, named George Lewis, a native of Guinea, who had been first brought to this island, and afterwards taken to Virginia, in North America, where he heard the gospel preached by the Baptists, and was admitted into their church. On being brought back, he resolved to devote himself to making known the gospel to his fellow-slaves. He had many opportunities of doing this, as his owner allowed him, on the payment of a certain sum monthly, to traverse the country as a pedlar. He often travelled in the parishes of St. Elizabeth and Manchester, where nearly all the slaves were living in heathenism, worshipping the cotton-tree, keeping idols in their houses, at constant enmity among themselves, and frequently poisoning one another. He preached at first to a few; these invited others to come and hear him. God blessed the word to their souls. Great numbers renounced idolatry, and sought for Christian instruction from the missionaries. The people, under their advice, contributed £100 to buy George's freedom, giving him full liberty to continue his labours how and where he thought best. He was repeatedly imprisoned for preaching to the slaves.

An account has also been handed down amongst the people of the Manchester mountains, that many years ago a free black man visited the neighbourhood; that he talked to the slaves about Jesus, and afterwards baptized some of them. At length, on one of his preaching excursions, he was seized by the opponents of the gospel, and hung. Thus, for upwards of thirty years before the Baptist Missionary Society commenced its operations in Jamaica, good men of African birth or descent laboured zealously for the salvation of their enslaved brethren. Nor did they labour in vain. Many received the gospel joyfully. It was balm to

their wounded spirits. It raised them from their degradation. They were told of a Friend who knew all their trouble, and sympathized with them in their sufferings, who could recompense them for their wrongs, deliver them from their sins, save them from eternal death, and receive them into glory everlasting. It is true that these evangelists were themselves imperfectly instructed in the doctrines of the gospel, and some of them were not entirely free from superstition ; but they had tasted that the Lord is gracious ; they felt the constraining power of his love, and they laboured with ardent zeal for the salvation of others. Moreover, God blessed their labours, and through their word multitudes were enabled, in sorrow and suffering, to rejoice in hope of the glory of God.

Some years after Mr. Liele commenced his labours in Kingston, the island was visited by the apostolic Dr. Coke, who established the Wesleyan Mission. He speaks, in his diary or letters, of Mr. Swingle as an excellent and pious man ; and states that under the persecuting law of 1802 he was prohibited preaching because he was a man of colour. He subsequently makes honourable mention of others, saying, “The Baptists have had societies among the negroes of Jamaica for nearly twenty years, and much good has arisen therefrom.” He speaks also of their “success in the conversion of souls,” and his confidence of their having been “truly useful to hundreds of the negroes.”

But these good men, George Liele, Moses Baker, and others, conscious of their own deficiencies and of the probable early termination of their labours, were anxious to obtain pastors for their flocks who “could instruct them in the way of God more perfectly,” and missionaries to spread the means of salvation throughout the island. They, therefore, for several years kept up a

correspondence with Drs. Ryland and Rippon, the latter of whom published their communications in the "Baptist Register," and the former, as President of the College at Bristol, and one of the founders of the Baptist Missionary Society, set his heart on the establishment of a mission to Jamaica. As early as 1807 we find Dr. Ryland in correspondence with Mr. Wilberforce on the subject, and writing at the foot of one of his distinguished correspondent's letters, "I cannot but think it is of great importance to send out some one speedily. I have waited for several years with great anxiety for some one to send."

CHAPTER II.

“From isle to isle the welcome tidings ran ;
The slave that heard them started into man :
Like Peter, sleeping in his chains, he lay,—
The angel came, his night was turn'd to day ;
‘Arise !’ his fetters fall, his slumbers flee ;
He wakes to life, he springs to liberty.”

MONTGOMERY.

THE providence of God at length appeared to favour the desires of good Dr. Ryland, and to open a way for his long meditated effort in Jamaica. One of his students, for whom he felt a high esteem, offered himself to the Baptist Missionary Society to go to the assistance of Mr. Baker. After being solemnly designated to his work, Mr. Rowe set sail from England, accompanied by his wife, and landed at Montego Bay on the 23rd of February, 1814. As soon as possible he visited Mr. Baker, from whom he received a cordial welcome, and preached to his congregation, consisting of about five hundred people, who listened with much attention to the message of mercy. For full eight years Mr. Baker's lips had been sealed. He had not been permitted to preach or even to speak on the subject of religion to his people, and during this time everything in his church had gone into disorder. Now, however, the interdict was removed, and he had recommenced his labours in preaching and catechizing, but had not been able to reorganize the church, or administer the ordinances of Baptism and the Lord's Supper. The intended sphere of Mr. Rowe's labours was Falmouth, but he was

strongly advised by the magistrates and other influential persons not to begin preaching until he was better known, as a strong prejudice existed against the Baptists. He, therefore, opened a day and Sabbath school, hoping he might do good to the children ; but his spirit was stirred within him when he saw the abounding of iniquity amongst the free population, and the ignorance and depravity of the slaves, and he could not long refrain from publicly proclaiming the gospel of Christ ; he, therefore, early in June, began to preach in his own hired house. His congregation consisted of about forty persons—a few slaves and some white people. His text was, “ What will ye do in the day of visitation ? ” All were orderly and attentive. The next Lord’s Day seventy attended, many of them persons of respectability.

Without any reason being assigned, he was afterwards prohibited from preaching, but such was the excellence of his character that he disarmed opposition, and at length the Custos offered to grant him legal protection, and permit him to resume his public labours in August 1816.

Meanwhile, he laboured in his school, and visited Mr. Baker occasionally, cheering and encouraging that venerable servant of Christ in his work.

Before the long-desired period arrived for the recommencement of his ministry, it pleased God, by one of the mysterious operations of his hand, to terminate his servant’s labours and sorrows by removing him from a scene of profanity and vice to a state where “ the wicked cease from troubling and the weary are at rest.”

Mr. Rowe died on the 7th of June, 1816, and his bereaved companion returned to her native land.

Although this holy and devoted man saw but little

good resulting from his labours, the seed sown by him in tears was not lost. In after years it sprang up and brought forth fruit abundantly, to the honour and glory of God.

A few months before Mr. Rowe's death, another missionary, Mr. Le Compere, had been sent out by the Society to labour on the south side of the island. He commenced his labours in St. Dorothy, but afterwards removed to Kingston, where he obtained a licence to preach, and on Lord's Day, July 16th, 1816, formed a church, and administered the Lord's Supper to about two hundred communicants. He was greatly tried, on the one hand, by the opposition of worldly men, and on the other by the ignorance which prevailed among the people of his charge. Yet he was encouraged to persevere by manifest tokens of God's approval. On one occasion he said, "I felt as I never felt before; while speaking of the sufferings of Christ, I could willingly have died in the pulpit. I enjoyed an unusual degree of utterance, accompanied by an agonizing desire of plucking souls as brands from the everlasting burnings." His health, however, declined. In a letter, dated January 8th, 1817, he urgently appealed to the Committee to send out more missionaries. Two days before this he had baptized fifty persons, and he says: "Here are many souls continually heaving a sigh to England, and in their broken language crying out, 'O buckra, buckra! no care for black man's soul. Buckra know God in England. O buckra, come over that great big water, and instruct we poor black negro!'"

The Committee had been providing for the obvious necessity. On the 9th of May, of the same year, Mr. and Mrs. Coultaert landed on the island, but only just in time to have a single interview with Mr. Compere,

who had resigned his connection with the mission, and was about to remove to America, where he laboured for many years among the Indians in Georgia.

The new missionaries were joyfully welcomed. Crowds gathered to hear the gospel from the lips of Mr. Coulart, while his devoted wife carried on a school for the instruction of the young. One hundred and eighty persons were baptized in the course of a very few months, but not without close examination and rigid inquiry as to their Christian character.

In the midst of their successful labours they were both smitten with fever. Mrs. Coulart died, but Mr. Coulart survived; so shattered, however, in constitution, that he was compelled to take a voyage to England.

He went the more readily, as he was anxious to collect funds to build a suitable place of worship for his large congregation. While thus engaged, the Committee sent out Mr. Kitching to supply his place. Mr. Kitching arrived with his wife about the close of 1818, and with great earnestness entered on his work. "The chapel," he wrote, "is crowded every Lord's Day. Many are obliged to go away because they cannot get in, and such as stop are very attentive, and hear as for eternity."

Mr. Kitching visited Spanish Town; and although he was not permitted to preach there, he made arrangements for the settlement of a missionary. In the following April he had the pleasure of welcoming Mr. and Mrs. Godden, and introducing them to the people, who were anxiously desiring a pastor to watch over them in the Lord.

Mr. Godden obtained a licence to preach, and entered on his ministry in all the buoyancy of hope. On the 11th June, 1819, he preached for the first time from the inquiry, "What think ye of Christ?" Much interest

was excited by the new preacher. Many flocked to hear the word, and were apparently benefited by it, so that Mr. Godden's heart was greatly encouraged by the prospect of usefulness opening to him. But no human enjoyment is without alloy, and the missionary's joy was almost immediately dashed by a domestic calamity of the most painful nature. His beloved and valuable partner was removed by death on the 15th October.

A few weeks after this, while attending a sick friend, Mr. Kitching was seized with yellow fever, and on the 19th December, about eight hours after the death of his infant child, his own useful life was brought to an abrupt and early termination.

When the news of his death spread abroad, the deepest feeling of sorrow pervaded the city. Hundreds of weeping negroes and coloured people surrounded the house, uttering the most touching exclamations. A great company, supposed to number five thousand persons, followed his remains to the grave.

Although Mr. Kitching had been permitted to labour only twelve months in Kingston, he had gained the esteem of all around him. His influence, it is said, was remarkable in drawing the people from their evil propensities, checking the impetuosity of their tempers, and reconciling their differences. God crowned his labours with great success. A striking proof of his usefulness was mentioned by a minister in England in a letter to the secretary of the Society: "Some few years since," he wrote, "I was preaching at Plymouth, and a request was sent to the pulpit to this effect: 'The thanksgivings of this congregation are desired to Almighty God by the captain, passengers, and crew of the 'West Indiaman,' for their merciful deliverance from shipwreck during the late awful tempest.' The following day I went on board, and entered into conversation with the passengers, when

a lady thus addressed me :—‘Oh, Sir ! what an invaluable blessing must personal religion be ! Never did I see it more exemplified than in my poor negress, Ellen, during the storm. When we expected every wave to entomb us all, my mind was in a horrible state—I was afraid to die—Ellen would come to me and say, with all possible composure, “Never mind, Missee, look to Jesus Christ. He made, He rule de sea.” And when, sir, we neared the shore, and were at a loss to know where we were, fearing every minute to strike on the rocks, poor Ellen said, with the same composure as before, “Don’t be fear, Missee ; look to Jesus Christ, He de Rock ; no shipwreck on dat Rock ; He save to the utmost. Don’t be fear, Missee ; look up to Jesus Christ.”’ Of course, I wished to see this poor, though rich, African. She was called, and, in the presence of the sailors, the following conversation took place :—

Minister.—“Well, Ellen, I am glad to find you know something of Jesus Christ !

Ellen.—“Jesus Christ, Massa ! Oh, He be very good to my soul ! Jesus Christ !—Oh, He very dear to me !

Minister.—“How long is it since you first knew the Saviour ?

Ellen.—“Why, Massa, some time ago me hear Massa Kitching preach about the blessed Jesus ! He say to we black people—The blessed Jesus come down from the good world ; He pity we poor sinners ; *we die*, or *He die*—*He die, but we no die* ; He suffer on the cross, He spill precious blood for we poor sinners. Me feel me sinner ; me cry, me pray to Jesus, and He save me by precious blood. He very good—He save me !

Minister.—“And when did you see Mr. Kitching last ?

Ellen.—“Sir, the fever take him ; he lie bed ; he call we black peoples his children. He say, ‘Come

round the bed, my children ;' he den say, ' My children, I go to God, meet me before God ;' and den he fall asleep.

Minister.—“ Oh ! then, Ellen, Mr. Kitching is dead, is he ?

Ellen.—“ Dead ! Sir, Oh no ! Massa Kitching no die ; he fall asleep, and he sleep till the trumpet of the arch-angel wake him, and then he go to God. Massa Kitching no die, he fall asleep.”

Thus did the reception of the Divine Word endear its messengers to the hearts of these simple-minded children of bondage.

The health of Mr. Coulart was restored by his visit to England, and he returned to the island shortly after Mr. Kitching's death. In the course of 1820 two hundred persons were added to the church under his care.

Space does not permit it, or we should be glad to insert some of Mr. Coulart's letters, in which he narrates individual instances of the mighty power of the gospel in enlightening dark minds, changing corrupt hearts, and reforming the wicked lives of some of those whom he baptized, as well as of its sustaining and comforting influence on others when suffering under troubles and afflictions, or struggling in the agonies of death.

Mr. Godden continued to prosecute his labours in Spanish Town with encouraging success. On the 7th of May, 1820, he baptized twenty-two persons, and administered the Lord's Supper to about two hundred communicants. But reverses were at hand. On the 17th of July the building occupied by him as a chapel and dwelling-house was destroyed by an incendiary, and Mr. Godden narrowly escaped being burnt to death.

This catastrophe interrupted Mr. Godden's labours for a season ; but other premises were obtained in a more eligible part of the town, and, though suffering much from ill health, he commenced one or two subor-

dinate stations, and persevered in his work until the beginning of 1823, when his strength completely gave way, and he was obliged to return to England, where he died, in a happy state of mind, at the close of the following year.

In the meanwhile constant and earnest appeals were addressed to Mr. Coulart to visit various parts of the island to introduce the gospel. He accordingly went to Manchioneal, where the people attended in crowds on his preaching. He also visited the western part of the island, the scene of the labours of Moses Baker, of whom he gives the following pleasing picture. "I went," he says, "with the old man to the little chapel which was filled to the door, and heard him catechize one or two hundred children, and some adults. I confess I have not seen so pleasing a sight in the island. A considerable number came on the following morning, and repeated to me parts of the Old and New Testaments which the old man had taught them. Mr. Baker conducted worship with great propriety, though at that time blind. I preached to nearly six hundred persons. Mr. Baker is neither superstitious nor enthusiastic, has great good sense, speaks scripturally, and with much piety. I saw some instances of his decision and firmness in religious discipline which surprised me; and Mr. Vaughan speaks in high terms of the character and conduct of his negroes, which he ascribes to their religion."

On Mr. Coulart's return to Kingston, he was enabled to send efficient help to Mr. Baker. A member of his church, Mr. Henry Tripp, an Englishman, who had rendered important services to the mission, was recognized as a minister, and, under the sanction of the Society, was sent to Crooked Spring, where he successfully laboured till the death of his wife, which compelled him to return to England.

The people under Mr. Coulart's charge contributed cheerfully and generously towards the new chapel in East Queen Street, which, with the aid of Christians in England, was finished and opened in January, 1822. It was capable of containing 2,000 persons, and was soon filled, not only on a Sabbath, but on week-day evenings.

In response to an appeal from Manchioneal, the Committee sent out Mr. Tinson, a student of Bristol College; but he was refused a licence by the Custos of St. Thomas-in-the-East, "lest the parish should be inundated with sectarians." He therefore accepted an invitation to settle in Kingston, where he laboured for many years with great acceptance, honoured and beloved by all who knew him.

On the 9th of January, 1823, Mr. Thomas Knibb arrived. He took charge of the day-school connected with East Queen Street Chapel, assisted Mr. Coulart in his work, and preached frequently at Port Royal. He laboured with all his heart and soul to bring sinners to Christ. The extent of his usefulness can only be known in that day when God shall render unto every man according to his works. Like so many others, however, he soon fell a sacrifice to his exertions.

In the following January, Messrs. Phillippo, Phillips, and Burchell, with their wives, arrived. Mr. Phillippo took charge of the station at Spanish Town, where he soon had the happiness of gathering a large congregation, and erecting a spacious and beautiful place of worship. The church under his care increased. He formed flourishing day and Sabbath schools, and extended his labours to St. Dorothy's, St. John's, and St. Thomas-in-the-Vale. Mr. Phillips was appointed to Annotta Bay, where he formed a church, and baptized a considerable number of converts; but after a few months of useful labour, he was smitten down by the hand of death, and

only two days afterwards his beloved wife followed him into the rest of heaven.

Mr. Burchell commenced his labours at Crooked Spring, and after obtaining, not without considerable difficulty, a licence, he opened a room at Montego Bay for Divine service. God greatly blessed the word he preached, and hundreds of sinners were awakened to concern about their souls. Much opposition was aroused, difficulties were thrown in his way, many of the converts were persecuted, but the word of the Lord ran and was glorified.

When the intelligence of the death of Mr. Thomas Knibb reached England, his brother William offered himself in his place. The Society accepted him, and he, with his excellent wife, after a long and dangerous passage, reached Port Royal on the 12th of February, 1825. He was at once recognized by the people by his likeness to his brother, and welcomed by them with heartfelt joy. He entered into his brother's labours, which he prosecuted with characteristic energy and great success.

The news of the triumphs of the cross among the slaves of Jamaica created the deepest interest in England. Funds were supplied to enable Mr. Burchell to provide a large place of worship at Montego Bay for his congregation. Mr. James Mann was sent to his help. With apostolic zeal these servants of Christ laboured together, and were privileged to spread the gospel over nearly the whole of the western part of the island, to form stations at Falmouth, Stewart Town, Rio Bueno, Lucea, Savana-la-Mar, and Ridgeland, afterwards known as Fuller's Field, and were honoured in turning multitudes from darkness to light, and from the power of Satan unto God.

The missionary band was still further strengthened by the accession of Messrs. Flood and Baylis, who, with their wives, arrived in 1826. During Mr. Coulart's

absence, the former took charge of the church at East Queen Street, Kingston, and afterwards settled at Annotta Bay, where the Divine blessing was richly vouchsafed to him. The latter was associated with Mr. Phillippo in his extensive labours.

In the month of June, 1827, the missionaries met in Kingston, and gave an account of the work of God at their different stations. There were then eight churches in the island, numbering 5,246 members. This was the fruit of twelve years' patient toil, but the clear increase during the previous six months had been 721. "So mightily grew the Word of the Lord and prevailed."

This prosperity, however, was not unbalanced by trials. Death had committed great ravages, as we have seen, in these first years of the missionaries' operations. And there were also perils to be encountered by their own countrymen. The mission had always been offensive to the authorities of the island. Again and again were the missionaries called before the courts for preaching and baptizing. They were maligned, insulted, and sometimes put in jail. Yet their sufferings were light compared with those of some of their converts, who were not only imprisoned, but also cruelly tortured for their fidelity to Christ.

In 1827, two persons connected with Mr. Burchell's congregation had their houses levelled with the ground, their feet fastened in the stocks, and they were afterwards sent in chains to the workhouse, charged with the heinous offence of praying to the God of heaven! One of these, however, proved so incorrigible that his persecutors were obliged to give him up in despair. Having nothing else to do in the jail, he spent his time, morning, noon, and night, in singing and calling upon God, which so annoyed the jailer that he repeatedly went into his cell and flogged him; but the more flogging the more praying. "If you let me go," said the poor man, "me will pray; if you keep me

in prison, me will pray ; if you flog me, me will pray ; pray me must, and pray me will." The jailer was fairly confounded, and rather than be annoyed any more by this "praying fellow," he gave up his fees, and a part of the fine was remitted, and the man was dismissed to go and pray elsewhere.

The same year, Mr. Burton arrived, and gathered congregations at Port Maria, Oracabessa, and Bray Head. The following year, Mr. Henry C. Taylor was accepted as a missionary. He took charge of Mr. Phillip's station at Old Harbour, and commenced another at Haye's Savanna. Mr. Knibb, about this time, removed from Kingston to Savana-la-Mar. In 1829 the mission was strengthened by the arrival of Messrs. Nichols, Cantlow, and Clarke, with their wives. Mr. Clarke succeeded Mr. Knibb in Kingston and Port Royal ; Mr. Cantlow became pastor of the church at Crooked Spring ; Mr. Nichols was appointed to St. Ann's Bay and Ocho Rios, where stations had been commenced by Mr. Bromley, of the General Baptist Mission, which were now transferred to the care of our Society.

In 1830 the mission sustained a heavy loss in the death of Mr. Mann. He was a most indefatigable missionary, instant in season and out of season, watching for souls ; an uncompromising preacher of the truth ; frank and generous in temper and spirit, gaining the confidence of the people wherever he went. During the latter portion of his life he had had sole charge of the churches at Falmouth, Stewart Town, and Rio Bueno, which increased greatly under his ministrations ; but, while cheerfully and successfully toiling in the vineyard, it pleased God to remove him, and give to others the pleasing task of gathering in the fruits of his labours.

While Mr. Mann was labouring at Falmouth, a slave, named James Finlayson, from St. Ann's, came one Sunday

to sell honey at the market. He had never seen a missionary nor heard the gospel. Attracted by the people crowding to the Baptist Chapel, he thought he would also go. The place was full; unable to get in, he stood outside and listened. Mr. Mann was preaching from Ps. iv. 2, "O ye sons of men, how long will ye turn my glory into shame?" etc. The truth reached his heart; he thought every word was intended for himself, and he was filled with anxiety about his soul. After the service he set off on his journey homewards; but as the woman of Samaria left her water-pot, and went her way into the city to tell of Jesus, so he forgot his honey. His great concern now was to obtain salvation for himself, and to tell his friends and acquaintances the wonderful news he had heard. It was about this time that Mr. Bromley commenced the station at St. Ann's Bay. The slave applied to him for instruction, forsook his sins, and made a public profession of his faith in Christ by baptism. Constrained by the love of Jesus, he made known to his brethren in bondage the glad tidings of salvation, and invited them to accompany him to the house of God. For this he was sent to prison, set to work in chains, and flogged nearly to death. On his release, he found Mr. Nichols in charge of the church, and by his great importunity prevailed on him to go to Brown's Town, where the people were anxious to receive the gospel. He and his fellow-believers "hailed" all around them to come and hear the missionary preach. Many came and heard to their souls' salvation.

On the death of Mr. Mann, the church at Falmouth invited Mr. Knibb to become their pastor. Mr. Burchell says, "I called a church meeting, when between four and five hundred persons were present, special prayer meetings having been previously held. I endeavoured to impress on their minds the necessity of being influenced by right motives; and having ad-

dressed them in as conscientious a manner as I possibly could, I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene. The whole church, to an individual, simultaneously rose, held up both hands, and then burst into tears. My feelings were fairly overcome, and I wept with them. This, I said, is 'truly the Lord's doing.' Mr. Knibb complied with their wish, and removed to Falmouth. In April, 1831, the missionaries met at Falmouth and Montego Bay, when it was reported that the clear increase of the churches during the preceding year was nearly 2,000—making a total of 10,838, members.

Several changes took place in the mission circle in the course of this year. Two new missionaries were ordained; Mr. Whitehorne, who took charge of the churches at Stewart Town and Rio Bueno, and Mr. Abbott, who became pastor of the churches at Lucea and Green Island, which had been for some time under the care of Mr. Hudson of the General Baptist Missionary Society. Mr. Gardner arrived from England to take charge of the churches at Savana-la-Mar and Fuller's Field in the place of Mr. Knibb. Mr. Burton removed to Manchioneal, where he formed a church, also extending his labours to Morant Bay. Mr. Baylis settled at Port Maria, with out-stations at Oracabessa and Bagnall's Vale. About the same time Mrs. Cantlow died,* and her husband's health failed, compelling him

* This excellent Christian lady was buried at Montego Bay. So strong at that time was the prejudice against colour, that black and brown persons were not permitted to take a prominent part in the funeral solemnities of a white. Mr. Burchell was anxious to destroy a prejudice which dared thus to intrude even into the presence of death, and the precincts of the grave. He therefore appointed the deacons of his church, black and coloured men, to act as pall-bearers at Mrs. Cantlow's funeral, which, as we are informed by one still living, awakened feelings of great indignation against him. The remains of Mrs. Cantlow were almost the first deposited in the Baptist burial-ground, "where,

to leave the island. Mr. and Mrs. Burchell, and Mr. and Mrs. Phillippo, were necessitated to visit their native land, hoping speedily to return with renewed health to resume their work. Mr. and Mrs. Coultaart, after many years of earnest and successful labour, carried on in much affliction, were at length obliged to relinquish their post and return once more to England.

Mr. Griffiths was sent out by the Committee, and arrived with his wife on the 11th of July, but was only permitted to look on the field of labour; he died of yellow fever on the 20th of the same month, in Spanish Town, and his sorrowing widow had to return alone to her former home. Mr. Shoveller, a well-known and excellent minister, was sent out to take charge of Mr. Coultaart's church in Kingston. He entered on his work with much ardour, preached to crowded congregations, added many to the church by baptism, and formed extensive plans for future usefulness; but he also was smitten with fever, and before the end of the year death terminated his labours. Notwithstanding these trials, the Mission wonderfully prospered. Thousands flocked to the sanctuary to hear the messages of mercy. "Who are these that fly as a cloud, and as doves to their windows?" was the joyful exclamation of the Church of God. Zion had to lengthen her cords and strengthen her stakes—to break forth on the right hand and on the left, because of the success of her children. Many a poor slave found a friend in Jesus, and was enabled to rejoice in that freedom which He alone can give.

in a most delightfully melancholy spot, under the wide-spreading branches of the tamarind tree, they were deposited, awaiting the glories of the resurrection morn." Her grave is no longer a solitary one. It is surrounded with those containing the remains of the dear children of brethren who have been permitted to enter into the labours of the beloved Burchell.

CHAPTER III.

“A little while, along thy saddening plains,
The starless night of Desolation reigns;
Truth shall restore the light by Nature given,
And, like Prometheus, bring the fire of Heaven !”

CAMPBELL.

THE gospel of Christ and slavery could not exist together. It was seen and felt both by friends and foes, that the one must destroy the other. The Baptist missionaries (as well as those of all other societies) were strictly forbidden by the Committee in England to make any reference to the right of the slaves to liberty, or to say a word calculated to make them discontented with their hard lot, and were directed to inculcate the duty of submission to their masters, and patience under their sufferings. To this charge they were conscientiously faithful. Often, however, were they compelled to force back the indignation which struggled for utterance, when cases of injustice and cruelty were brought before them by their people; and the tear of sympathy or the look of displeasure often told what words were not suffered to express. It was well understood that they hated slavery, and were the friends of the slave. They were, therefore, feared and detested by the oppressor, and loved and trusted by the oppressed. Their own countrymen maligned, cursed, insulted, and opposed them. They would have silenced or driven them from the island, but they lacked the power. Their wrath, however, was

poured out without measure on the slaves who had embraced the gospel. Terrible tales of suffering are handed down to us. Could they all be collected, they would form another "Book of Martyrs." For no other crimes than those of praying to God, and telling one another of his wondrous love to man, without regard to his colour or condition, they were imprisoned in horrible dungeons, worked in chains, cruelly flogged, and tortured even to death.

It must not, however, be supposed that all the slaveholders were persecutors of the missionaries, or that the whole of the white population were opposed to emancipation. On the contrary, many proprietors welcomed the missionaries to their estates, and liberally aided them in their work; not a few individuals who possessed slaves were themselves brought under the power of the gospel, sought the salvation of their bondmen, and stood firmly by the missionary's side in times of trial and danger. There were also some who emancipated their slaves, and many more who sighed and cried for the abominations that were done in the land, longing and praying for the time when slavery should be destroyed.

Many slaves heard from their overseers and masters bitter curses against the missionaries, whose object *they* declared was to get up a war for freedom, threatening that if it were attempted they and their flocks should be involved in an indiscriminate slaughter; and thus, no doubt, some slaves were led to entertain the idea of obtaining their liberty by force. There was, however, one of them who had often listened to conversations such as these at his master's table, and who, though he was too well acquainted with the Bible to believe that it would be right to do evil that good may come, yet felt that he ought to be free. The gospel had taught him this, and he had also by

stealth obtained a sight of newspapers which contained accounts of the debates in the British Parliament on the subject of slavery, and of the proceedings of the Anti-Slavery Societies in England. This set his mind at work, and he pondered deeply the question how he and his brethren could best shake off the yoke of bondage. At length he devised a plan for securing freedom, not by force and bloodshed, but by Christian and peaceable means—for he was a Christian and a man of peace. His name was Samuel Sharp, a deacon of the Baptist Church at Montego Bay. His scheme was simply this: that at the end of the Christmas holidays they should refuse to return to work, unless they were paid for it; but that on no account should injury be done to property, or human life be taken.

The project was extensively made known amongst the slaves in St. James, in Hanover, in Westmoreland, and in Trelawny; and they resolved that they would thus assert their right to freedom, which many of them believed had been already granted by the king, but was withheld from them by their masters, whilst others foolishly expected that Mr. Burchell, whose return was daily expected, would bring out their "free papers." There were, however, great numbers who had no faith in Sharp's scheme. They knew that if they refused to work, their masters would use force to compel them to it, and that they must fight for their freedom if they meant to obtain it. Sharp and others used all their influence to keep them to pacific measures, but in vain—the war party prevailed. Rumours reached some of the missionaries that an insurrection was intended. They warned their congregations against it, and implored them to have no part in it. Mr. Knibb, at Falmouth, and Mr. Gardner, at Montego Bay, on Christmas Day, 1831, which fell on the Sabbath, assured their con-

gregations that "no free papers" had come or were coming; they exhorted them to return quietly to their work, to be obedient to their masters, to avoid everything like insubordination, and to act in accordance with their Christian profession.

Two days after this several missionaries met at Salter's Hill to open a new chapel, which had been erected for the congregation formerly assembling at Crooked Spring. Mr. Gardner preached the opening sermon, and was followed by Mr. Knibb, who condemned in the strongest language, and with the deepest earnestness, the reported intentions of the slaves to rebel. Great dissatisfaction was manifested by the people. They murmured and charged the missionaries with having been bribed to keep their "free papers" from them. The ministers and other friends went amongst them, exhorting them to return peaceably to their work, but were pained at heart to see that their remonstrances produced little or no effect.

The same night the burning of the properties commenced. Devastation, robbery, and violence now prevailed throughout one of the most beautiful and flourishing portions of the island.

Martial law was proclaimed, the militia and regulars were called out, and the most terrible vengeance was taken on the misguided insurgents. Hundreds were shot down without mercy, and hung without the form of a trial. Hundreds more who gave themselves up, or were made prisoners—many of whom had had no part in the insurrection—were convicted on evidence that would not bear examination, and executed, simply because they were Methodists or Baptists.

Every possible effort was made to implicate the missionaries. Life was promised to condemned rebels on

the scaffold if they would bear testimony against them. Not a tittle of evidence could thus be obtained ; on the contrary, they universally declared that their ministers were free from all blame in the matter ; and that if they had followed their advice there would have been no rebellion.

Messrs. Knibb, Whitehorse, and Abbott were, however, made prisoners at Falmouth on the 3rd of January, 1832. They were not permitted to see or write to their wives, but after being confined in the court-house and marched through the town under a military guard, were placed in an open canoe, and under a burning sun were conveyed to Montego Bay, which they reached in about seven hours. After landing, they were marched to the court-house, thence to the Major-General's, then back again to the court-house, afterwards to the residence of the Custos on one of the neighbouring hills, and finally to the court-house again, amidst the taunts and insults of the populace ; and all this without even being made acquainted with the charges against them. On re-entering the court-house they were surrounded by officers and men, uttering the most horrible execrations, literally gnashing on them with their teeth, and exulting in the hope of glutting themselves with their blood, which they declared would be shed on the morrow. During this terrible night they had to endure the greatest insults and indignities, and were repeatedly threatened with death. The following day, through the generous efforts of Mr. Roby, they were released on bail, but were not permitted to leave the Bay. Mr. Gardner was brought in custody from Savana-la-Mar. He also obtained bail, and took up his abode with his friends, who were now joined by their wives.

On Saturday, the 7th, the "Garland Grove" arrived in port, with Mr. and Mrs. Burchell on board, who

were returning to Jamaica, accompanied by Mr. and Mrs. Dendy, who were appointed to labour at Salter's Hill. Before the vessel came to anchor she was boarded by a boat from H.M.'s frigate "Blanche." Mr. Burchell was made a prisoner without being informed of the charges against him, and taken on board the "Blanche," where he was confined in a cabin, under the care of sentinels, for eleven days, after which he was taken back to the "Garland Grove," and kept in custody three weeks longer.

His papers were all seized and examined by the Custos, who, unable to find anything to implicate him, signed an order for his release. So strong, however, was the feeling against him, that his friends were convinced his life would be taken if he ventured on shore; a number of persons having banded together to shoot him when he landed, one of whom had declared that he would not go home until he had "Burchell's heart-blood." He was, therefore, strongly advised to leave the island, and proceed to America by a vessel about to sail; but, while the question was under consideration, a boat came alongside the "Garland Grove," with the head constable, bearing a warrant for his apprehension, together with Mr. Gardner, on the charge of sending leaders amongst the slaves "to tell them that freedom was theirs, and that they must fight and pray for it, and they would get it." A young man, named Stennett, had been bribed by influential persons of Montego Bay to swear to this falsehood. Again was Mr. Burchell torn from his family, and, with Mr. Gardner, committed to the common jail.

In the course of February, Messrs. Knibb, White-horne, and Abbott, were discharged from bail, as no evidence could be found against them to support a criminal prosecution. Messrs. Burton, Barlow, and

Baylis, with other missionaries in distant parts of the island, were arrested, and the two former imprisoned. Several free members of the churches were also cruelly persecuted, amongst whom was Mr. William Thompson, a member of the church at Rio Bueno, who was arrested by a trooper, had his legs and arms tied with a rope, was afterwards sent to Falmouth, where he was imprisoned with forty condemned negroes, and his feet were put in irons. During his confinement he made the acquaintance of several persons who were sentenced to receive three hundred, four hundred and even five hundred lashes, for no other fault than for being members of the Baptist and Wesleyan Societies. Some of them informed him that their houses had been pulled down, and several of them were sent to the workhouse for life.

On the 27th January, a meeting was held at St. Ann's Bay, at which the notorious "Colonial Church Union" was formed, and it was determined to destroy all dissenting chapels, and drive the missionaries from the island. The first chapel destroyed was the new and substantial one just erected at Salter's Hill. It was set on fire during martial law by the St. James' Militia. On the 7th of February the chapel at Falmouth was demolished by the St. Ann's regiment, the baptistry was filled up with filth, and the tablet to the memory of Mr. Mann torn down and dashed to pieces. On the same day the chapel at Stewart Town was destroyed, and on the following day the spacious sanctuary at Montego Bay, and the smaller one at Brown's Town, were laid in ruins. The succeeding day the chapel at Savana-la-Mar was pulled down, and the day after that at Fuller's Field was burned. On the 12th, an attempt was made to pull down the chapel at Rio Bueno by the grenadier company of the Trelawny Militia; but the strength of the building frustrated the attempt, it

was therefore destroyed by fire. On the 14th, the mission premises at St. Ann's Bay were razed to the ground, and a party proceeded to Ocho Rios and burned down the house used for worship. At Lucea the rector and other leading inhabitants pulled the chapel down, and a few days later that at Green Island was destroyed by fire. A dwelling-house named Hillington, belonging to Mr. Burchell, was burned down, together with the benches, pews, pulpits, and furniture of the stations at Gurney's Mount and Putney. A new chapel, supplied by Mr. Taylor, at Hayes, Savana-in-Vere, was wilfully set on fire, and burned to the ground. Plots were also formed to destroy the chapels at Kingston and Spanish Town, but were discovered and frustrated. Some weeks after these occurrences a mob of white men, armed with swords and muskets, made an attack on the mission premises at Mount Charles, in St. Andrew's, and after treating with barbarous cruelty an unarmed old man, fired in at the windows, scattering the glass on the bed on which Mrs. Baylis and her infant were lying. They then attempted to set fire to the building; but alarm being given, they fled.

The total value of the property thus barbarously destroyed amounted to £23,000 currency, or nearly £14,000 sterling.

At the March Assizes, held at Montego Bay, Messrs. Burchell, Knibb, and Gardner were to be tried, but prayer was made of the church unto God for them. The Grand Jury found true bills against the two latter, but the young man who had been bribed to swear away Mr. Burchell's life was so overwhelmed with remorse, that he voluntarily came forward and declared before several magistrates that the statements he had made were false. Singling out the persons, he boldly said, " You know you did, and you cannot deny it. You, Mr. —,

Mr. —, and Mr. —, were the first who spoke to me about it, and offered me money if I would do it."

The Grand Jury were consequently compelled with great reluctance to ignore the bill against Mr. Burchell ; he was therefore discharged, to the great joy of his friends. But the same night the scene was changed, and but for the prompt interference of the Chief Justice, who called in the military to his aid, the house in which he was sheltered would undoubtedly have been destroyed, and himself murdered.

Mr. Gardner was placed at the bar ; but so absurd and contradictory was the evidence against him, that the Attorney-General could not proceed with the case, and consented to an acquittal. Mr. Knibb was not tried, the Attorney-General preferring to withdraw the charge which he had not a tittle of evidence to sustain.

The missionaries had more than two hundred witnesses of various ranks in attendance, to prove their innocence of the crimes laid to their charge. As they could not, in the disturbed state of the district, either prosecute their labours, or render aid to their people, and being very desirous of preventing the effusion of blood, the missionaries now left Montego Bay, Mr. and Mrs. Burchell for England, by way of the United States, and Messrs. Knibb, Gardner, Abbott, Whitehorne, and Dendy, with their wives, for Kingston.

The missionaries of the Society from other parts of the island met their persecuted brethren in Kingston and Spanish Town, and held special services to thank God for his protecting and preserving care.

As it was deemed desirable that Mr. Knibb should, without delay, proceed to England, and unite with Mr. Burchell in presenting the state of the mission and the condition of the enslaved population of Jamaica to

the British public, Mr. Knibb and his family sailed from Kingston in April, and arrived in England in June, just in time to attend the Annual Meeting of the Baptist Missionary Society.

In the hope that tranquillity was sufficiently restored to recommence missionary operations, Mr. Abbott returned, in the month of June, to Montego Bay; but he was not allowed to preach, and various attempts were made to compel him to leave the place. At a meeting of the militia, it was determined to tar him, and drive him out of the town; but the coloured inhabitants combined for his protection, and his adversaries were compelled to relinquish their purpose. Mrs. Renwick, however, the owner of the house which Mr. Abbott occupied, was taken before the magistrates, and bound over to take her trial for having allowed an unlawful assemblage of slaves on her premises; and Mr. Lewin, who had nobly stood by the missionaries in their troubles, was sent to jail, with Mr. Abbott and Mr. Nicholls, for allowing them to hold religious services in his house; Mr. Taylor, of Old Harbour, was compelled to suspend his labours; Mr. Dendy was imprisoned for preaching at Annotta Bay without a licence; Mr. and Mrs. Kingdon, who had recently arrived, went to Savana-la-Mar to recommence missionary work in that town, but the members of the local Colonial Union gathered together and fired into the house in which they lodged, so that they narrowly escaped with their lives. The house was then demolished, and two gentlemen, Messrs. Aaron and John De Leon, who had exerted themselves in their defence, were arrested, and treated with such violence, that one of them was nearly murdered on the way to prison. There they were confined twenty-four days before being admitted to bail. For daring to protect an innocent missionary

and his wife, these gentlemen lost property to the amount of several thousand pounds, and were compelled to neglect their business, and take refuge in the interior of the country, leaving their wives and children exposed to insult, and their property to depredation. The members of the Colonial Union insulted persons suspected of sympathy with the missionaries, broke into their houses, tarred and feathered them, causing many to fly to the morasses and woods to escape assassination, and occasioning the death of at least one individual.

Thus the congregation were scattered as sheep upon the mountains without shepherds. Small bands, however, met together "in caves and dens of the earth," to read the Bible, to pray to their Father in heaven, and to strengthen each other's hands in God.

We have necessarily confined our narrative to the *Baptist* Mission; but it must not be forgotten that other missions suffered greatly. A considerable number of Wesleyan chapels were destroyed, and several devoted missionaries of that body were imprisoned, and had to endure great privations and sufferings, while many of their people had to pass through the fires of persecution. One of the Moravian missionaries, also, Mr. Pfeiffer, was arrested, and cruelly treated by a body of militia; he was tried by a court-martial for seditious preaching to the slaves, but, as no evidence could be brought forward to support the charge, he was acquitted, to the great dissatisfaction of the men who sought his life. An attempt was made to set fire to one of the Presbyterian places of worship; and one at least of the members of that Church was unjustly and barbarously put to death. The evangelical clergy of the Established Church, with all who were supposed to be favourable to negro emancipation, or to sympathize

with the persecuted missionaries and their flocks, were the objects of suspicion, abuse, and calumny. Such acts of violence could not, however, last long under a civilized Government; and in the course of the following year, through the calm, dignified, and decided conduct of the Earl of Mulgrave, who had been appointed Governor of the island, persecution was suppressed, and missionaries of all denominations were enabled to resume their labours.

Mr. Abbott and Mr. Dendy recommenced the stations at Montego Bay, Savana-la-Mar, Lucea, Gurney's Mount, Falmouth, Stewart's Town, Rio Bueno, and other places. Messrs. Dexter and Hutchins were sent out to their help. Mr. Coulart, whose health was improved by his residence in England, returned to the island, and recommenced the stations at St. Ann's Bay, Ocho Rios, and Brown's Town, formerly under the care of Mr. Nichols, who from failing health had been compelled to leave Jamaica. Mr. Gardner took charge of the church at East Queen Street, Kingston, while Mr. Tinson continued his useful labours at Hanover Street and Yallahs, in St. David's. Mr. Phillippo returned and resumed his labours in Spanish Town. Mr. Clarke formed the station at Jericho and St. Thomas-in-the-Vale, and extended his labours to neighbouring districts. Mr. Taylor was enabled to resume his work in St. Dorothy's, Vere, and Clarendon. Mr. Kingdon settled in St. Thomas-in-the-East; Mr. Whitehorne at Mount Charles; and Mr. Barlow at Annotta Bay; while Mr. Baylis continued to labour at Port Maria and other places in St. Mary's.

Thus were the purposes of the enemies of the gospel defeated, and the word of the Lord was again preached in all parts of the island.

CHAPTER IV.

“Champions arose to plead the negro’s cause :
In the wide breach of violated laws,
Through which the torrent of injustice roll’d,
They stood, with zeal unconquerably bold.”

MONTGOMERY.

WHEN intelligence of the persecution in Jamaica reached England, the deepest solicitude was felt by the whole Christian church. Special prayer-meetings were held throughout the kingdom, on behalf of the missionaries and their converts. Mr. Knibb arrived in the beginning of June, 1832, and received a cordial welcome from the friends of the slaves. On the 21st of the same month he appeared on the platform of Spa-fields Chapel, at the Annual Meeting of the Baptist Missionary Society. He thrilled the vast assembly with the narrative of the persecutions which he himself and his brethren had endured, and the more terrible sufferings of the Christian slaves, and declared it to be his solemn conviction “that the Society’s Mission could no longer exist in Jamaica without the entire and immediate abolition of slavery.” “He had received a previous intimation,” says Dr. Cox, “from the Secretary of the Society, to be moderate in the expression of his indignation, but he manfully declared that he could not restrain himself from speaking the truth.” The Christians of Jamaica, he said, had always been quiet, and never had he there expressed an opinion on slavery, nor would he now have spoken, but that their

persecutions had taken from them their religious privileges. But amidst all their wrongs and sufferings, the piety and affection of the Christian slaves had supported the missionaries, and they confidently anticipated spending an eternity with them where none could offer molestation.

He had for nearly eight years trod the burning soil of that island. Often had the brethren at home been gratified with the tidings of success, but all this had now passed away, and they hung their harps on the willows. Axes and hammers had demolished their chapels; a Colonial Church Union had been formed, the ministers were threatened with destruction; and infidels, clergymen, and magistrates had combined to banish Christianity from the island. He could assure the meeting that slaves would never be permitted to worship God till slavery had been abolished. At that instant the secretary, apprehensive of his committing the interests of the Society, considered merely in its religious aspects, pulled the speaker by the coat. It was a solemn moment, and the man was made for it. He paused, gave a lightning glance at the awful atrocities of the past, the glorious possibilities of the future, the grandeur of his own responsibilities, standing on the brink of immortal fame or disgrace; then concentrating all his energies of thought, feeling and voice, he exclaimed:—"Whatever may be the consequence, I will speak. At the risk of my connection with the Society, and all I hold dear, I will avow this, and if the friends of missions will not hear me, I will turn and tell it to my God, nor will I desist till this, the greatest of curses—slavery—is removed." The enthusiasm of the meeting was raised to the highest pitch, and the result was decisive of the downfall of slavery. An excitement was created which nothing could suppress, and Dr. John

Campbell declared that that night would be celebrated for hundreds of years to come as the commencement of a new era in the moral history of the world. Shortly after this Mr. Knibb was summoned to appear before committees of the Houses of Lords and Commons, to be examined on the subject of Colonial Slavery. His examination lasted from the 13th to the 20th of July.

His evidence is said to have been complete and unassailable, and to have contributed largely to the impression that slavery must be forthwith abolished.

Large meetings in different parts of the country were likewise held to listen to Mr. Knibb's statements and appeals. In September Mr. Burchell arrived from America, and writing to his brother he said, "My health seems perfectly restored, so that I hope to render some assistance in advocating the cause of our much calumniated mission, in clearing from reproach the memory of our poor murdered people in Jamaica, and in pleading the cause of those who survive, but who are still the victims of savage oppression and persecution. I have no wish for revenge, as I cheerfully forgive my bitterest and most cruel foes for all they have done to me, but the iniquitous system of slavery must be overturned and abolished, and my utmost exertions shall be contributed to hasten the accomplishment of this great object."

It was in this spirit that these two noble men, Burchell and Knibb, resolved to consecrate themselves to the holy cause of the abolition of slavery throughout the British dominions.

Mr. Burchell visited Scotland, and in many of its principal towns told his thrilling tale of missionary successes and suffering. Afterwards he and Mr. Knibb traversed England from Berwick-upon-Tweed to Land's End, with surprising rapidity, and with indomitable zeal.

Mr. Knibb was especially called upon to vindicate himself and brethren from the attacks and calumnies of the West India party, preferred through their hired advocate, Mr. Borthwick, which he did with triumphant success. He also visited Scotland while Mr. Burchell was engaged in various parts of England pleading the cause of the slave. Long will it be remembered with what wondrous energy and sanctified passion they literally stormed the hearts of their countrymen, until they aroused them to demand the total abolition of slavery in the British Colonies.

For many years Clarkson, Wilberforce, Buxton, and a host of devoted men, of all sections of the Christian Church, had been instant, in season and out of season, in their efforts to induce the government and people of England to do justice to the oppressed children of Africa. But now the set time for the accomplishment of their object had come. The political party, which a quarter of a century before had abolished the slave trade, was again in power; a reformed Parliament was returned, the members of which, for the most part, were pledged to emancipation. The Christian Church was aroused to action by the events which had occurred in Jamaica, and by the burning eloquence of Knibb, and other missionaries, who had been witnesses of the negroes' sufferings. The people at large were appealed to by their sense of justice, and their love of liberty; and the tide of public feeling in favour of emancipation rolled on daily, acquiring new strength until it became like a resistless torrent, and petitions from all parts of the country, and from all classes of men, were poured into the Houses of Lords and Commons, praying with an importunity that would take no denial, for the total and immediate abolition of slavery.

In the middle of May, 1833, Mr. Stanley (now the

Earl of Derby), Secretary of State for the Colonies, introduced into the House of Commons "An Act for the abolition of slavery throughout the British Colonies, for promoting the industry of the emancipated slaves, and for compensating the persons hitherto entitled to their services." It gave satisfaction, however, to neither the advocates nor the opponents of emancipation. The West India party opposed it because they alleged that it robbed them of their property, although the government, to secure them from loss, proposed to advance them £15,000,000 sterling, to be repaid out of a portion of the negroes' earnings; the negroes themselves to be held as apprentices for twelve years—three-fourths of their time to be employed for their masters, and one-fourth only to be their own, for which they should receive wages.

The anti-slavery party, on the other hand, contended that it would be the height of injustice to compel the slaves to pay for their own freedom, that the slave-holders had no right to compensation, that the apprenticeship would be nothing better than slavery under another name, and that the negroes should at once be placed in full possession of full and perfect liberty.

Space would fail if we attempted to detail the efforts of the friends of the slaves to free the Abolition Bill from its objectionable appendages. They, at length, succeeded in inducing the Government to shorten the apprenticeship to six years, and to insert a clause in the Bill to secure to the apprenticed negroes the full use of the Christian Sabbath, and liberty to attend any place of worship they chose without any denial or interruption whatever. To meet the requirements of the slave-owners, and to secure their co-operation in carrying out the abolition, the Government changed the loan of £15,000,000 into a grant of £20,000,000.

On the 28th of August, 1833, the Magna Charta of Negro Liberty having passed the House of Lords and Commons, received the royal assent, and became law.

The following is its most important clause :—

“ Be it enacted, that all and every person who, on the first day of August, one thousand eight hundred and thirty-four, shall be holden in slavery within any such British colony as aforesaid, shall upon, from, and after the said day, the first of August, one thousand eight hundred and thirty-four, become to all intents and purposes free, and discharged from all manner of slavery ; and shall be absolutely and for ever manumitted ; and that the children hereafter born to any such persons, and the offspring of such children shall in like manner be free from their birth, and that from and after the first day of August, one thousand eight hundred and thirty-four, slavery shall, and is hereby utterly and for ever abolished, and declared to be so throughout the British colonies, plantations, and possessions abroad.”

Thus, after years of toil and self-sacrifice, God answered the prayers of his people, and crowned their efforts on behalf of their down-trodden and oppressed fellow-men with success. Almost without a murmur the people of England consented to pay the enormous sum of twenty millions of money to compensate the owners of the slaves for any loss they might sustain by emancipation, and Britain was purged from the guilt of being partaker in the foul and accursed system which brought on her dishonour and disgrace, and inflicted incalculable misery on 800,000 of human beings.

The news of approaching freedom filled the hearts of the slaves with gladness. The Christians of England sympathized in their joy, and determined that they

should not go out of bondage empty-handed. The British and Foreign Bible Society resolved to give a copy of the New Testament and of the Book of Psalms, in large print and well-bound, to every emancipated slave who would learn to read it. The Sunday-school Union and other Societies, with many private individuals, supplied elementary class-books and lessons for their instruction. The Religious Tract Society sent out large numbers of its useful publications, and various Missionary Societies made earnest efforts to increase the number of missionaries, and to establish schools in all parts of the West Indies.

One question of great interest and importance occupied the minds of the Baptist missionaries and their friends—How were the demolished chapels to be re-erected? As the Legislature and parochial vestries of Jamaica refused to repair the injury inflicted on the mission, Messrs. Burchell and Knibb, supported by the Committee of the Society, and ably assisted by the powerful influence of Mr. Buxton, applied to the Government for compensation; but all they could obtain was a promise to apply to Parliament for a grant of £5,510, being the amount of debt on the demolished chapels. Mr. Buxton, therefore, determined to make a direct appeal to the House of Commons for full satisfaction, when the Colonial Secretary agreed to recommend an addition to the grant of £6,195, being one-half of the remaining amount of damages sustained by the destruction of the mission property, provided the Society would undertake to raise the other half.

The day after this concession was made, Messrs. Burchell and Knibb appeared before the friends of the Society, and appealed to them to fulfil the condition laid down by the Government. After referring to the glorious act of emancipation, Mr. Burchell said, “ Yet

the triumph was not complete, and the joy was far from being unmingled ; for where were the sanctuaries of the Most High ? The adversary had cast fire into them, and levelled them with the ground. Thirteen of them were in ruins, and nearly 20,000 negroes were deprived of any place in which to worship God. Should this desolation be allowed to continue ? Were those scattered sheep to be abandoned ? Where were they to look for help ? Were he and his brethren to be told to go back to their congregations ? It was in vain to look to them for the needed resources. While their masters were to be compensated liberally for letting them go, they were to have no recompence for all the misery, and spoliation, and persecution they had endured. Their appeal was to the British public. The first of August was approaching. Let not the shouts of the enfranchised negroes be mingled with the lamentations of twenty thousand of their number over the ruins of their places of worship. Let not the joyful train of the conqueror be brought up by thousands in the rear refusing to be comforted for Zion lying waste. Let the approaching day of jubilee be rather one of holy festivity and unruffled joy. Let not a tear be shed, a sigh be heard ; and let the chain, the whip, and the paraphernalia of bondage be burnt with fire ; while angels renew the song, “ Glory to God in the highest, and on earth peace, goodwill towards men ;” and we join in singing, “ The Lord hath triumphed gloriously. Thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto Thee, O Lord, among the gods ? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders.”

Mr. Knibb followed in his usual strain of impassioned eloquence ; nor were the assembled multitude indisposed to respond to the appeal. The chairman set a noble example by presenting a donation of £500, the trea-

surer gave a similar sum, and numerous smaller sums were handed in in rapid succession. The total amount realized on this occasion was £2,700.

On the 1st of August thanksgiving services were held in most of the Baptist chapels throughout the kingdom, and other denominations generously shared in the grateful emotions and thanksgivings of the happy and sacred day.

A meeting was held on the 7th of the same month, at the London Tavern, to receive the offerings of the churches to restore the ruined chapels, and to bid farewell to the two noble men who, by their zeal and eloquence, had so largely created so deep an interest on behalf of the oppressed children of Africa.

The amount asked for was £6,000, but upwards of £10,000 was brought in, and this before the 2nd of the month was increased to £13,000.

Nobly had Messrs. Knibb and Burchell fulfilled their mission; and followed by the sympathies and prayers of tens of thousands, they once more set sail for the land of their toils and their triumphs.

CHAPTER V.

“Thy chains are broken, Africa : be free !
Thus saith the Island-Empress of the sea ;
Thus saith Britannia—Oh, ye winds and waves !
Waft the glad tidings to the land of slaves.”

MONTGOMERY.

IN the island of Jamaica, the 1st of August, 1834, was spent in holy joy. There was neither drunken nor uproarious mirth, but devout gatherings in the sanctuaries of God, from whence songs of praise and thanksgiving ascended to Him who had pitied the people in their wretchedness, and had mercifully interposed in their behalf. Mr. Abbott wrote from Montego Bay, “I never witnessed, nor did I two years since think I should live to witness, a scene similar to that which I beheld here on the 1st of August. The chapel, the yard, and the streets around were crowded to excess.” Mr. Dendy said that “at Falmouth the chapel could not hold one-third of the congregation ; every countenance beamed with joy, and every heart was filled with gladness.” Mr. Gardner in Kingston, Mr. Philp in Spanish Town, and other missionaries, bore similar testimony to the greatness of the multitude assembled, the order that universally prevailed, the joyful thanksgivings, and the fervent prayers of the people on that memorable day.

The following Sabbath was such a one as Jamaica had never seen before. The Sunday market was given

up; the congregations far exceeded those of the previous Friday; the word preached appeared to be attended with power from on high. Ministers and people could only say, "What hath God wrought?"

On the 25th of October, Mr. Knibb and his family arrived at Port Maria. As soon as the boat could be made sea-worthy, they embarked for Rio Bueno, which they reached the same evening. "On reaching this ovely little bay," wrote Mr. Knibb, "the first object that attracted our attention was the ruins of the chapel in which I had many times proclaimed the words of eternal life. The person who set fire to the chapel is beneath the clods of the valley. Shortly after he left his home for a ride, and was missed for two days, when by a negro he was accidentally discovered hanging between two rocks, quite *mad*. He was immediately carried home, but died in the same state. The people saw me, as I stood on the deck of the boat. As I neared the shore, I waved my hand, when, being fully assured it was the minister, they ran from every part of the bay to the wharf. Some pushed off in a canoe, into which I got with my family, and soon landed on the beach. We were nearly pushed into the sea by kindness. Mrs. Knibb was quite overcome. They took me up in their arms, they sang, they laughed, they wept, and I wept too. "Him come, him come for true!" On they rushed to the chapel, where we knelt together at the throne of mercy. On the following morning we started by land for Falmouth. As I entered I could scarcely contain my feelings, nor can I now. I was and am completely overcome. They stood; they looked. "It him, it him for true; but see how him stand, he make two of what him was when him left." Soon the news spread, and from twenty to twenty-five miles distant they came. In the evening we held a prayer-meeting; the chapel

was crowded. As I set my foot on the threshold, they struck up quite unexpectedly—

“Kindred in Christ, for his dear sake,
A hearty welcome here receive.”

In the course of the following month, Mr. Burchell and his family arrived in Kingston. They proceeded as speedily as possible to Montego Bay. “When we were three miles distant from the town,” wrote Mr. B., “we had to pull up to shake hands with some who had come to meet us. As we proceeded onwards the number and the frequency of the groups increased. It was almost more than we could bear. The poor people looked at us as though they could scarcely believe their own eyes, and then they clasped their hands, blessed God, and burst into tears. When we entered town a crowd of recollections rushed upon my mind, as I looked upon the spot where the “Blanche” was anchored when I was first taken prisoner; but my attention was soon roused from reflection. As we proceeded into the town, the doors and windows became crowded, and many were the congratulations of our former friends, some expressed their feelings by their remarks, some waved their handkerchiefs, and others their hats. As we entered the centre of the town we were recognized by one who had been a very staunch friend in our difficulties, he took off his hat and greeted us most cordially. This excited the attention of the negroes in the market, and one of them recognizing us, exclaimed, “Bless God, and him come for true.” “Massa Burchell, him come for true.” Others now joined him, and began clapping their hands, when the whole multitude, consisting of three or four thousand, waved their hands and hats, set up their shouts, and made the whole town resound with their thundering huzzas. I now endeavoured to pass on to our house, but the negroes leaving their baskets and

the market, followed us. When we alighted, they crowded round me, some taking one hand, some the other, some threw themselves on the ground. Indeed, the whole scene which followed was such that I cannot describe.

The whole day was spent in receiving the congratulations of the people. Many threw themselves at my feet, and wept aloud. Some looked at me and then said, "Hi, massa, and it you for true; and you for me, Massa Burchell; and me see you with me own eye?" After speaking to a party and shaking hands, I was compelled to request them to give place to others, when one said, "No, massa, me no go, me no able to believe yet. And is it Massa Burchell for true?" Another said, "Now massa, we know that God Him true, Him hear for me prayer, but Him take Him own time, and Him work Him own way, but Him do everything quite good." One poor afflicted negress came down from the country the next Saturday, and when she saw me, looking on me as the tears rolled down her face, she said, "Massa, me hear you come, and me hungry to see you, and merely for to see you me take two day for walk for see you, and now me believe. God Him too good, me now willing to die, for now me know me God Him true." The following day, November 23rd, I again commenced my labours among my poor but dear people. There were at least 4000 persons present. I preached out of doors. On Sunday, November 30th, the attendance was still greater. At one prayer-meeting, at six o'clock in the morning, there were full 2900 present, and at ten o'clock not less than 5000.

Messrs. Burchell and Knibb having, under these affecting and delightful circumstances, again taken charge of their congregations, Mr. Abbott returned to his stations at Lucea and Green Island. Mr. Dendy

commenced his labours at Salter's Hill, the church for which he was sent out three years before. Mr. Hutchins took the pastoral care of the churches at Savana-la-Mar and Fuller's Field, and Mr. Dexter those at Stewart Town and Rio Bueno.

The Sunday market being abolished, and only necessary labour enforced on the estates on the Sabbath, the people were nearly all free to attend the house of God, and became inquirers after the way of salvation, while considerable numbers openly avowed their love to Christ, and determined to follow Him in baptism.

In many places, those who had been persecutors of the missionaries now afforded them every encouragement in their efforts to bring the people under the influence of the gospel, but in others the spirit of persecution still lingered. A temporary building used as a chapel at Brown's Town was destroyed by the torch of a midnight incendiary, and a booth under which Mr. Coultaart preached in the Pedroes was pulled down.

The expectations of the people respecting freedom were bitterly disappointed. "They were told," wrote Mr. Coultaart, "that they were free on the 1st of August. They had had a general holiday, and rejoiced at the event, and then they were called to work again as before. 'Free, no free at all!' many said, 'work like afore time.' And they were not only compelled to toil hard without wages, but were subject to cruel floggings, imprisonments, and the tread-mills. It was with great difficulty that the missionaries prevailed on them to submit to their sad lot, and to wait patiently for the coming of perfect freedom."

Nevertheless, the labours of the missionaries in all parts of the island were greatly blessed. Mr. Coultaart gathered large congregations at St. Ann's Bay, Ocho Rios, and Brown's Town. His excellent wife was most earnest

in her efforts for the instruction of the young. Writing to a friend, she said, "I wish you could come some Saturday evening before the preaching Sabbath at this bay, and see the numbers who come to our house, two miles farther, after having walked twenty and twenty-four miles already, just to read Watts' First Catechism, or something that will shed a ray of light over their benighted minds ; I have about thirty-five little ragged black children, who meet me in the place hired for worship every evening. These I try to teach for two hours, and the only member of the church who can read sometimes meets me to assist. Mr. Coultaert soon established Sunday schools at the various stations, and a more interesting scene could scarcely be met with than the hundreds of persons in every available part of the temporary chapels, and under the shade of trees in the stable-yard, learning to read their first class books—often a little boy instructing an aged grandfather, that they might obtain the beautiful gift-book of the Bible Society, to read for themselves of the wonders of redeeming love."

Mr. Tinson's congregation in Kingston was larger than it had ever been, while at Yallahs there were nearly as many outside the house as within. The heart of Mr. Gardner was filled with joy at the results of the gospel which he witnessed at Port Royal, while the large church under his care in Kingston prospered exceedingly. The diligent labours of Mr. Baylis at Port Maria and Oracabessa, of Mr. Kingdon in St. Thomas-in-the-East, of Mr. Whitehorne at Mount Charles, of Mr. Barton at Annota Bay, and of Mr. Taylor in Clarendon, were greatly blessed to the salvation of souls. Many were added to the church under Mr. Phillipps's care, while in addition to his labours in preaching the gospel and establishing and superintending day and Sabbath

schools, he was busily employed in enlarging the chapel at Spanish Town to accommodate the increasing congregation, in erecting the metropolitan schools, and in building a new chapel at Passage Fort. At Jericho, and other stations, Mr. Clarke laboured with much success. "You will rejoice to know," he said, in a letter to the Committee, "that God is continuing to bless his word to many, and that the people are disposed more than ever to seek after that knowledge which maketh wise unto salvation. I have members and inquirers from 115 estates and settlements in the three parishes in which I preach, and from the parish of St. Mary. On these estates there were, according to the last almanac, 10,000 negroes."

In November Mr. Burchell baptized fifty persons at Montego Bay, and in December Mr. Knibb baptized 134 persons at Falmouth, selected from upwards of 1000 candidates. "More than half of these," writes Mr. Knibb, "attributed their first serious impressions, to use their own expression, 'to poor Massa Mann.' The love they cherish for him charms me. Dear fellow! the print of his hands' toil now appears."

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious grain can ne'er be lost,
For grace insures the crop."

After describing the baptismal scene and the reception of the new members at the Lord's table in the temporary place of worship, he adds, "It was just three years ago I was taken from them by the military; true the chapel was not there, but the church was safe, and the Lord added to it such as should be saved.

“ He did but wait the fittest time
His mercy to display ;
And now He rides on clouds sublime,
And brings the promised day.”

“ The Testaments have arrived, and the number of those who can read and obtain them delights me. The deacons and other active friends spend five evenings in the week in teaching the young and old on some of the estates. I never saw anything to equal the desire for instruction.”

Early in the following year, 1835, arrangements were made to rebuild the chapels which had been destroyed in the persecutions.

“ On Saturday the 7th instant,” writes Mr. Burchell, from Montego Bay, in February, “ the very day three years on which the work of demolition commenced, the corner-stone of the new edifice was laid. As early as one o’clock the people from the country began to collect on the spot, surveying the ground, the foundation, and the corner-stone with the greatest interest.

“ It was a day that will never be forgotten by any of us. The enmities of the past were banished. All were willing to bury the recollection of former grievances ; there were no tears shed but those of joy, and we seemed to be entering on a new era. About four o’clock in the afternoon we proceeded to the spot where the ceremony was to take place. The sight was imposing. On an area of nearly thirteen thousand superficial feet, the sides of the surrounding streets, the windows of the neighbouring houses were thickly occupied, together with the vicinity of the site : the people were literally wedged together. The service commenced by singing,

‘ Let Zion and her sons rejoice,’ etc.

Brother Abbott then read the following scriptures :—

Psalm cxxvi, Nehemiah ii. 17—20, and Ezra iii. 8—13. Brother Knibb, with much tenderness and fervour, implored the presence and blessing of God ; after which, Richard Hill, Esq., a gentleman well known in England by many of the friends of the negroes—one of the very few special magistrates who have executed the duties of their commission without ordering the infliction of a single lash—with Israel Levi Lewin, Esq., the unflinching advocate of civil and religious liberty, and the undaunted defender of the oppressed—the same gentleman who, though of the Hebrew race, opened his house for the preaching of the gospel, when our countrymen treated with scorn a Christian missionary—proceeded to lay the stone. At the conclusion of this ceremony, Mr. Hill addressed a few words to the assembly, and Mr. Lewin spoke at some length. We then sang

‘Now let the slumbering church awake,’ etc.

After which, I gave an address, with remarks referring to the past, expressing our consciousness of the injuries we had sustained, but our willingness to forgive and to rejoice, congratulating the negroes on the great change which had been effected for them ; after which, I made a few observations on our principles as Dissenters. Brother Hutchins then gave out the missionary hymn—

‘This stone to Thee in faith we lay,
We build the temple, Lord, to Thee,’ etc.

and Brother Tinson concluded with prayer.”

On the 4th of the same month the foundation stone of Mr. Knibb’s new Chapel at Falmouth was laid. Messrs. Burchell, Tinson, Dendy, Dexter, and Hutchins took part in the interesting service ; and Mr. Knibb addressed the assembled multitude, urging on those who were emancipated the diligent discharge of their duties,

but declaring himself to be still the foe of slavery and the friend of the oppressed. At Salter's Hill an interesting service was held on the 4th of April, within the ruined walls of the old chapel, in which Messrs. Burchell and Knibb, with the pastor of the church, and other missionaries took part. Thus the work of reconstruction began. New chapels, in place of those destroyed, were also commenced at Hayes, Savana-in-Vere, St. Ann's Bay, Brown's Town, Stewart's Town, Rio Bueno, Savana-la-Mar, and Fuller's Field. Premises were purchased, to be used as places of worship, at Ocho Rios, and Lucea, and Green Island. At Jericho, Mount Hormon, Oracabessa, Four Paths, and various other places, chapels were erected for the new congregations that were gathered.

In a letter to the Society, Mr. Tinson gave, about this time, an account of a visit to Montego Bay and Falmouth; and after referring to the interesting services on laying the foundations of the new chapels at these places, he wrote, "On our way home we passed through Stewart Town, Brown's Town, and called at Jericho, Brother Clarke's residence, and principal station. I should have mentioned, also, that we passed a night with Mr. Coultaart, and in every place we were refreshed by seeing or hearing of the grace of God. I have more than once expressed my conviction that God is about to do some great work in this island. In this opinion I am confirmed by what He is doing. We know that He does nothing in vain. Therefore, to any person at all observant of Divine providence, it must manifestly appear that God's thoughts are thoughts of good and not of evil, concerning the inhabitants of this country. Look at the noble gift of his Word which He has recently sent to the people! Upwards of 40,000 Testaments and Psalms now circulating like so many

streamlets through the whole length and breadth of the land. Then there is the desire to read and to possess the Word of God; the spirit of hearing which prevails in almost every part of the island; the great accession of spiritual strength in the arrival of new missionaries—Episcopal, Methodist, Baptist, and Independent—and the preservation and increase of good men in the island." After alluding to the crowded congregations and delightful prayer-meetings, he adds, "If there be not a work of God amongst this people, then I know not how to account for their conduct. Many of them come from a distance to hear the gospel, subject themselves to contempt and persecution, and contribute their substance to the utmost of their ability, if not beyond it. And for what is all this sacrifice, if they do not find in the consolations of religion what the apostle found when he counted all things but loss for Christ?"

Mr. Tinson's opinions and anticipations were fully borne out by events in every part of the island. In Kingston, 126 persons were baptized by Mr. Gardner. At Yallahs, where a new chapel, capable of holding about 700 persons, was built, 79 persons were baptized by Mr. Tinson; and 25 at Hanover Street, Kingston. In Spanish Town and its neighbouring stations, Mr. Phillips baptized 340 persons, some of whom were young and specially interesting; had been instructed almost from childhood in the Sabbath school, and were brought to God chiefly through the instructions there received, being the first-fruits of that institution offered to Christ. Mr. Clarke baptized 418 at Jericho, and 101 at his out-stations, respecting whom he said: "I tremble and rejoice; I cannot refuse any that I baptize. I use every means in my power to ascertain that they are indeed converted characters."

Mr. Taylor was obliged to add galleries to his

chapel at Old Harbour ; 148 persons were baptized and added to his church, and an equal number to that church in Clarendon. At Port Maria and Oracabessa, Mr. Baylis received 132 candidates into the church by baptism. At St. Ann's Bay, Ocho Rios, and Brown's Town, Mr. Coultaart preached to large congregations ; and in consequence of the extensive sphere of his exertions, the compiler of this narrative came out to his assistance. A temporary station was now commenced at Sydenham, where great numbers of persons, principally from the Pedroes, attended ; and there, as well as at the other stations, Divine power attended the proclamation of the gospel, so that many believed and turned to the Lord. Mr. Dexter's labours at Stewart Town and Rio Bueno were greatly blessed. At the former place, 440, at the latter 55 persons were baptized, most of them the friends of Mr. Mann and Mr. Knibb's ministry. Mr. Dexter preached in the mountains of Trelawny, where he met with several aged and infirm persons, who had never before seen or heard a minister of the gospel.

In November the new chapel at Rio Bueno was opened. It was the first restoration of those destroyed in 1832. It was erected on the same spot, and was twice the size of the former building. Mr. Knibb preached from *Acts x. 30*, "Preaching peace by Jesus Christ." At Falmouth and Refuge, Mr. Knibb baptized 399 persons, most of whom had been in attendance on the means of grace as often as their opportunities allowed, for several years. He was earnest in his efforts for the instruction of the people, and reported that 1000 primers had been sold to persons anxious to learn to read, and 300 Bibles were subscribed for.

Referring to the people, he said, in one of his letters, "There is yet much ignorance and many superstitions

among them ; but they are a kind, affectionate people. Their sorrows have been deep, their advantages very few ; a debasing system has, for their whole lives, degraded their minds, but they are willing to be taught ; and where there is sympathy with them, they love those who instruct them. My heart is knit to them ; I moan over their follies, and rejoice in their growth. We are a happy church ; we do walk together. Notwithstanding all the little things that sometimes annoy, I bless God that I am here, and I pray that I may live and die among them, when having finished my course as a poor ransomed sinner, looking for the mercy of my Lord, I hope with them I shall be received into the mansions of the blessed."

While the chapel at Salter's Hill was rebuilding, Mr. Dendy was enabled to resume his labours, after protracted illness. "On the 28th ult," he wrote in July, "I ventured on a service under a shade made of bamboos, cocoa-nut branches, etc., and had almost 1000 persons present ; and on the 12th instant I held another service. The morning of the day was pleasantly employed in baptizing 34 persons, the first that have ever been baptized at Salter's Hill (the former church met at Crooked Spring), and the first baptism I have had in the country. The remembrance of former days infused new life into the minds of many of the old members, who had been destitute of a full supply of the means of grace since the latter part of December, 1831. And during this period no less than 92 members had been called out of time into eternity—several by the hands of violence, and others by the visitation of God. One breach has been made ; God will, however, I hope, soon repair it. Prospects are pleasing. We had 1500 hearers on the baptizing Sabbath, and there are many candidates for baptism."

Mr. Dendy was also enabled to commence another station, and to form a church of 161 members dismissed from the churches of Salter's Hill and Falmouth.

The account which Mr. Burchell gave of the celebration of the first anniversary of emancipation at Montego Bay is deeply interesting. "At the early prayer-meeting, at six o'clock, fully 4000 were present and at the morning service, at the lowest estimate, 7000 were crowded into the temporary chapel, the new and unfinished chapel, and the yards in which they stood. At the Lord's Supper 170 members were received, most of whom had been baptized on the preceding day. There was no public collection, but the people brought thank-offerings, as a token of their gratitude to God. They came in crowds; young and old came; mothers bringing their one, two, and three children, who were under six years when the bill came into operation—and their little infants in their arms—to present their mite; and many a tear of joy was shed as they cast it into the treasury of the Lord."

Mr. Abbott, whose health, like that of others, had broken down under the arduous labours devolved on him, was so far restored as to enable him again to engage in public services at Lucea and Green Island, while Mr. Hutchins, of Savana-la-Mar, wrote: "We had delightful days on the 1st and 2nd of this month (August), when many flocked to the house of God, to thank Him for his goodness. I baptized 21 on the morning of the Sabbath; we had from 1000 to 1100 present at the services. Persecution and tyranny prevail to a great extent, but, thanks be to God, they turn out for the furtherance of the gospel."

In the course of the year 1836 a meeting of missionaries was held at Rio Bueno for the purpose of reviving the Association, which had been interrupted

by the persecutions, when it was resolved to hold the next meeting at Kingston in the following March.

At the appointed time the meeting was held, all the missionaries being present save Mr. Abbott, who, in consequence of his recent illness, and the great distance of his station from Kingston, could not undertake the journey to that city. It was a joyful occasion. The brethren were of one heart and soul. With adoring gratitude they called to remembrance the events which had occurred, and the great deliverance vouchsafed to many of them since they met in 1831. When the reports from the various stations for the past year were presented, showing that upwards of 3000 persons had been received into the fellowship of the Church of Christ, and that many thousands were inquiring the way to Zion, "they rejoiced with fear and trembling."

Like the people of God in ancient times, when they were restored to their own land, they could only say, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Ps. cxxvi. 1—3.

Appropriate sermons were preached on the occasion by Mr. Coultaert "On the Pre-requisites to Christian Baptism;" and by Mr. Dexter "On the Practical Influence of Christianity;" and Mr. Tinson read the circular-letter "On Conversion."

Amongst other subjects which occupied the attention of the brethren during the three days of their session was the case of one of their number, Mr. Taylor, of Old Harbour, who had been tried and convicted of a misdemeanor under the following circumstances:—

An apprentice, named Holcolm, belonging to Bushy

Park Estate, while at work, put his hand to his mouth, and made a loud noise, imitating the blowing of a shell. For this offence he was taken before the magistrate and sentenced to receive twenty lashes, which were inflicted by a constable named Davidson. Both were connected with Mr. Taylor's church—Holcolm as a member, and Davidson as a deacon. When this came to the knowledge of Mr. Taylor he sent for Davidson, and told him that the two offices were inconsistent with each other, and that he must either give up his office as a constable, or cease to act as a deacon. After this remonstrance and warning, Davidson neglected to attend Divine worship for several Sundays, and in accordance with a rule of the church he was excluded from membership.

Mr. Taylor was, in consequence, indicted for interfering with an apprentice in the discharge of his duty, and employing his pastoral authority in a manner prejudicial to the colony. He was found guilty of this offence by the jury, and was bound over to appear and receive sentence when called upon.

Resolutions were drawn up and published by the missionaries against the verdict of the jury, declaring the proceedings to have been a crafty attempt against their religious freedom by preventing the regular exercise of discipline in their churches. In this view the Home Government also, as well as Christians in England, concurred.

A storm of indignation was, of course, let loose against the missionaries ; they were recklessly maligned and shamefully misrepresented ; but the power to inflict personal injury on them was now restrained. Mr. Taylor was never called before the court to be sentenced for the offence of which he had been convicted.

The work of evangelization continued to progress

throughout the island in connection with all the sections of the Church of Christ. Congregations were increased and multiplied ; thousands of adults and children flocked to the Sunday schools ; night-schools were established on most of the estates ; and the Word of God was widely distributed and highly prized. The Bible was also read and listened to with devout attention, and was largely attended with its proper effects, "converting the soul," "making wise the simple," and "rejoicing the heart" of those who had lived in darkness and the shadow of death. The scenes presented from Sabbath to Sabbath at the various mission stations carried the mind back to apostolic times.

In consequence of the extent of his sphere of labour, Mr. Burchell applied to the Society for help, and Mr. Oughton was consequently sent out to be associated with him in his work. Early in March, this missionary and his family, with Miss Spiller, embarked in the "Etheldred;" but their voyage down the English Channel was interrupted by rough and stormy weather, and on the 28th the vessel was driven on shore near Torbay. The passengers were warned to prepare for death, and it was fully expected that in five minutes the ship would be dashed to pieces, and all on board be hurried into eternity. The good providence of God, however, mercifully interposed in the very moment of impending destruction, and by dint of most strenuous exertions the vessel was guided to a sandy beach, on which she struck, and the missionary party were rescued from a watery grave when all hope seemed gone.

After several weeks of detention, while the vessel was undergoing repairs, they again embarked, and reached Jamaica in safety on the 5th of July.

On Good Friday, the 1st of April, 1836, the chapel at Salter's Hill was restored and re-opened. At an early

hour the people were seen wending their way over the mountain passes and across the valleys to the romantic spot where the chapel stands. Three times as many were assembled as the building could contain. Mr. Burchell preached in the chapel from Isaiah xxvii. 13, and Mr. Knibb addressed the crowds outside gathered under the shade of the pimento-trees, from the words of the Great Master, Matthew xxviii. 19, 20. After these services the Lord's Supper was administered, and the multitude departed, rejoicing in the mercy of a faithful God, who had raised for them once more the ruined walls of their sanctuary.

Mr. Baylis records that on Saturday, the 16th of the same month, the new chapel at Oracabessa was opened. He writes, "I was kindly favoured with the company and assistance of Brethren Coulart, Tinson, Knibb, and Whitehorne. Mr. Simpson, Scottish missionary, and Mr. Succombe, Wesleyan, were also there, and took part in the service—Brother Tinson preaching an excellent sermon from Neh. x. 39, 'We will not forsake the house of our God.' On Sunday morning we held a public prayer-meeting, which was well attended, and a devotional feeling seemed to prevail.

"At half-past ten o'clock Mr. Coulart preached a very impressive and suitable sermon to an immense congregation; and at the same time Mr. Tinson preached in the adjoining shed to several hundreds who could not get into the chapel. It was a pleasing sight to witness two such large congregations, and two ministers proclaiming at the same time the glad tidings of the gospel of peace. The afternoon service was conducted by Mr. Knibb, who preached a truly eloquent sermon, which was listened to with profound attention by a very crowded congregation, and this ended the delightful services in connection with the opening of the chapel.

at Oracabessa—services which I feel assured will be long remembered, and the good effects of which I trust will yet appear. The collections amounted to £50 currency. The chapel when completed will have cost about £1500. It afforded me great satisfaction to find that all my brethren who were here fully approved my plans. The chapel is sixty feet by forty-six; it is made of the best materials, and is very well put together. May the great Head of the Church make it the birth-place of many souls!"

On the 22nd of May, Mr. Coultaart had the satisfaction of opening the new chapel at Brown's Town. An immense congregation assembled, computed at 4000 persons. Those who were able to obtain admission within the building were addressed by Mr. Burchell, while Mr. Knibb preached outside. The amount contributed on the occasion was £230 currency. At the other stations in St. Ann's there was much to gladden the hearts of the people of God; but their joy was turned to sorrow at the unexpected death of Mr. Coultaart. He was the oldest missionary in the island, and had laboured with great devotedness and success for many years in Kingston, and for the last two years and a half of his life in St. Ann's. He was a man of sterling character, serious, devout, and heavenly-minded. His personal and domestic afflictions had been great, and he sometimes had met with opposition in his work; but the hand of the Lord was with him, and few ministers probably were more successful in awakening and converting sinners. His death took place at Sydenham on the 12th of July through the rupture of a blood-vessel, consequent on a spasmodic affection of the heart.

Respecting Mr. Coultaart's decease Mr. Baylis wrote: "The death of our highly-esteemed brother Coultaart is a serious stroke to the mission here, especially now,

when we are so much in need of more labourers; but the great Head of the Church does all things well. Though we cannot see why He calls away his servants in the midst of all their useful labours, yet no doubt He will make everything subservient to his glorious purposes. The death of Mr. Coul tart was very unexpected.

When he was here, at the opening of the Oracabessa Chapel, he appeared to be in as good health and spirits as I ever saw him; but how uncertain is life, and how important that we should work diligently while it is yet day! I endeavoured to improve his death both here and at Oracabessa. The people here were much affected by his death, as he was the first who had brought the gospel among them. He used many years ago to come over from Kingston, a distance of forty-three miles, and preach to the people in this neighbourhood before any minister was settled among them. I feel for poor Mrs. Coul tart. I hope the Lord will be her comfort and support.

On the same day, and about the same time, Mr. Nichols died in England. He had occupied the same stations in St. Ann's, but during the persecutions had been compelled to flee for his life. In his life he eminently adorned the doctrine of God his Saviour. He had been abundant in labours, steadfast in persecution, and blameless in life. The Christian physician who attended him, and soothed his declining days, said, "The piety which he evinced in life shone forth still more beautifully in his last trying illness; and now, after having given proof of the supporting power of religion, not soon to be forgotten by those who witnessed it, he has slept in Jesus."

A few months after these bereavements, it pleased God to call away another self-denying missionary, Mr. Baylis, of Port Maria and Oracabessa.

On the first Sabbath of the new year, Mr. Baylis preached at Port Maria from these words, “ For me and my house shall serve the Lord,” and afterwards administered the Lord’s Supper to a large number of communicants. He was suffering from indisposition, which afterwards increased.

The next day his illness became alarming. Two medical gentlemen were called in, but with little good effect. He lingered until the following afternoon, and then entered into the joy of the Lord. He was watched over night and day during his illness with true Christian affection by Mr. Luscombe, Wesleyan missionary, was buried in the chapel in which he preached, amidst the lamentations of his attached people. His funeral sermon was preached by Mr. Knibb, who, writing to the Society, bore the following testimony to the work of his departed friend:—“A more strictly conscientious man I never knew; a more hard-working missionary you have seldom had. You have lost an enterprising and valued servant; the Church, a faithful and energetic pastor; his fellow-labourers, a kind and affectionate brother; his widow and orphans, the stay and support on which they leaned.”

The following letter, which he had written to the secretary of the Society, will show how earnestly he was labouring to save souls:—

“ The good work is going on pretty well at each of my three stations; and more stations might be opened, and much more might be done, if we had more labourers. I now visit several sugar estates, to teach the people and children, and I am very much pleased with the progress that some of the children are making in learning to read, and also in learning hymns and catechism, and much good might be done in this way if it could be more fully attended to. I do as much as I can, but the

whole of my time is only sufficient to attend to a small part of so extensive and populous a district. Besides attending to my three stations, and visiting the estates, I take my turn with Mr. Simpson, the Scottish missionary, in holding service at the House of Correction and on board the ships in the harbour. Mr. Simpson and I divide these duties between us, so as to have service both at the House of Correction and on board ship nearly every Sunday, by which means we carry the gospel to those who would otherwise never hear it; for the sailors will not attend places of worship on shore, and the inmates of the House of Correction have no opportunity of doing so. They pay very serious attention to what is said to them, and we have reason to hope that our visiting will not be in vain. Mr. Simpson, myself, and the Wesleyan missionary, have recently commenced holding united missionary prayer-meetings upon the same plan as in England. These meetings excite much interest, and are very well attended."

Although it pleased God thus heavily to afflict the mission, his work made delightful and wonderful progress. In a letter written by Mr. Houghton, soon after his arrival, he said, "At Montego Bay, between three and four thousand assemble every Sabbath to hear the word of life, and, although the majority come from various distances, varying between five and fifteen miles, yet at the six o'clock prayer-meeting, the chapel is crowded, and at ten o'clock the surrounding places are completely occupied.

"The anniversary of the 1st of August was indeed an interesting occasion. On Sunday, July 31st, 1836, it was computed that not less than 7000 people were present; I preached on that occasion in the present temporary chapel to an immense congregation, and Mr. Burchell in the new and unfinished building,

which was completely filled. The next morning a prayer-meeting was held, at which not less than 2000 persons were present, although it commenced at the early hour of three o'clock ; I think I never heard petitions so delightfully characterized by simplicity and earnestness as those offered on that interesting occasion, nor witnessed gratitude so exuberant and overflowing as displayed by the poor people while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward. After the prayer-meeting, the whole congregation, which had by that time increased to upwards of 3000, proceeded, *en masse*, to a river about a mile from the bay where Mr. Burchell baptized about 125 persons, and I administered the same ordinance to about 45 others.

"Although the number was so great and the congregation so numerous, no accident happened, no confusion arose. At ten o'clock the same day, services were again held in both places, and were attended by thousands of anxious auditors. At the conclusion, we admonished the people of the necessity of returning immediately to their homes, and by four o'clock scarcely an individual was left in the town, excepting its regular inhabitants. I can only add that this is no exaggerated statement of what took place, but that, in fact, the reality far, very far, exceeded the description."

Mr. Clarke, of Jericho, was greatly blessed in his labours. Although he had laboured there only two years, he had erected and nearly paid for a large chapel. His people, out of their poverty, cheerfully contributed to the cost. In their anxiety to relieve him from pecuniary difficulty, he says, "They had consulted together at home, and had all resolved that every female, not aged or sick, should give 1s. 8d., and every male, not

old nor sick, should give 2s. 6d., and whoever could afford it give more. One aged female African, who had long before been free and industrious, by cultivating ground allowed her by her son, has brought, at three different times, the sum of £2 13s. 4d., besides her usual contributions. I faithfully tell them their duty in reference to giving, and leave it there. I believe this to be the right plan, and this is no doubt the plan which God can make sufficient to carry on his work.

“The people have flocked to me by night and day to be examined for baptism. Many I have examined three, four, and even five and six times at intervals of some weeks. I have publicly read their names to the church twice, charging the members to act faithfully in the fear of God, if they knew anything against any of them. I have made private inquiries, and have had the characters of those received commended by those that know them as being such as becomes the gospel, and, with all this caution and particularity, I have, within this year, baptized at my different stations 630 persons. I have many cases to try me, but so had my Master, and so had his apostles; and all we can do is to separate those persons from us who walk disorderly, and so make it appear that we allow no evil that is known to be among us without faithful admonition, rebuke, and separation.”

For some time after the death of Mr. Coulart, the stations in St. Ann’s were under the care of the writer, but, by Mr. Abbott’s removal from Lucea, he was relieved of those at St. Ann’s Bay and Ocho Rios, and took charge of that at Brown’s Town, with a view to extending the labours in the neighbouring mountains. Mr. Abbott was greatly encouraged in his work. The congregations were very large, and great numbers of persons came to join themselves to the people of God.

He formed a station in the Pedroes, in place of that carried on at the late Mr. Coulart's residence, to which he gave the name of Coulart Grove; and, at the earnest entreaty of a portion of the congregation, who travelled from the neighbouring parish of Clarendon, he formed another station called Staceyville.

At Brown's Town, on Sabbath morning, the chapel was crowded to excess, and many hundreds were unable to obtain admission. To withdraw a portion of the people, and to meet the requirements of others who were compelled to travel from eight to twenty miles and more, a new station was formed at Bethany, and a large congregation gathered. At the two places at least 2000 were in regular attendance.

The church, which had been broken up by persecution, was re-organized. The pastor's heart was cheered by the numbers who came to inquire what they must do to be saved. One said that he did not know he had a soul until he heard Mr. Coulart preach. Many attributed their conversion to Mr. Nichols, and others to the zealous and faithful labours of the class leaders. Times of refreshing from the presence of the Lord were enjoyed, and not a few were converted from their evil ways. A third station was formed in Clarendon called Mount Zion, and, soon afterwards, an intermediate one, to which the name of Clarkson Ville was given.

In March, 1837, the Association was held at Savana-la-Mar, on which occasion a new and beautiful chapel, in the place of that destroyed in 1832, was dedicated to the service of God. Highly gratifying reports were made on this occasion of the progress of religion during the past twelve months. Nearly 3000 persons had been received into the church by baptism, bringing up the number of church members to 16,820, while 16,146 were in the inquirers' class.

Strenuous efforts had been made to establish day schools for the children of the apprentices. In addition to the long-established school in Kingston, spacious school-rooms had been built or fitted up in Spanish Town, Falmouth, Montego Bay, Mount Carey, and other places, and 1522 children were under daily instruction, several hundred attended evening schools, and 5594 were in the Sabbath schools. It was also a cause for thankfulness to God that the Association was permitted to meet in peace, and the members of it received with the greatest cordiality in a town where, five years before, persecution had raged so furiously, and that the labours of the earnest missionary, Mr. Hutchins, were being blessed to the conversion of souls.

In the course of this year, several more chapels, in the place of those destroyed by the enemies of religion, were opened for the worship of God. Although far from completed, the spacious chapel at Montego Bay was opened on Sunday, the 26th of March.

At the six o'clock prayer-meeting the chapel was thronged, and many were outside. Full 5000 persons were present at this service. A meeting of Sunday-school children was held, and 2000 of them were addressed by Mr. Oughton, at ten o'clock. Mr. Abbott preached to 3630 persons counted within the walls of the new chapel, and 2000 outside. Mr. Oughton preached to about 3000 at the old chapel; and Mr. Burchell was obliged himself to address some 2500 children, besides adults, who were gathered at the school premises.

In the afternoon, communicants celebrated the Lord's Supper, and in the evening Mr. Knibb preached to a large congregation from Isa. ix. 6, "The government shall be on his shoulder." When it was remembered that this was the first of the mission stations formed

in that part of the island only thirteen years before, well might the devoted man of God, who had laboured and suffered so much for the people, exclaim, “What has God wrought! Truly the Lord has done great things for us, wherefore we have cause to be glad, and I trust we *are* glad.”

The dedication of the new chapel at Falmouth, on the 16th of the following month, was attended by circumstances of equal interest. Long before the dawn of day the streets and roads leading to the town were lined with neatly-clad apprentices and others, repairing to the spot so hallowed and endeared to the hearts of many by the recollections of other days. At six o’clock in the morning the chapel was literally crammed, and the services commenced with a prayer-meeting, at which Mr. Abbott delivered an address. Two thousand Sunday-school children were at nine o’clock addressed by Messrs. Dendy and Dexter. As the chapel would not contain the vast multitude assembled, Mr. Knibb applied to the magistrates for the use of the court-house, which was kindly granted, and the spacious building, with the piazzas and passages, were speedily crowded to excess, and three congregations were formed, and respectively addressed by Messrs. Dendy, Dexter, and Ward. Mr. Vine, Independent minister, preached the opening sermon in the new chapel, from Zech. vi. 18; while Mr. Clarke preached to a crowded congregation in the school-room; and Mr. Abbott under a shed in a neighbouring yard, to some hundreds who could not find a place in either of the above-mentioned buildings. Thus, at the same time, no less than six ministers were engaged in preaching to the several branches of the same congregation in different parts of the town. In the afternoon, the ordinance of the Lord’s Supper was observed; and in the evening, Mr. Oughton, in the

absence of Mr. Burchell, preached to a large congregation. On the 14th of May, a neat and substantial edifice was opened at St. Ann's Bay. Notwithstanding heavy and uninterrupted rain, vast numbers crowded the place, and the overflowings occupied the house which had been used as a temporary sanctuary. Mr. Knibb preached the opening sermon. The Lord's Supper was administered, and eighty-nine persons, who had been baptized in the morning, were received into church fellowship.

The work of evangelization continued to advance; multitudes received the gospel with joy, and came forward to confess the Lord Jesus Christ by baptism. In one of Mr. Burchell's letters, he says: "When I arrived here, thirteen years ago, the Sabbath was market-day; all was noise, business, and confusion; there was nothing to indicate the Sabbath Day. Now, as the hour of service approaches, the people are flocking to their respective places of worship; and during the hours of service scarcely a person is seen walking the street. The change is almost incredible. 'What hath God wrought!' may Christians say. 'It is indeed the Lord's doing, and wonderful in our eyes.' Not unto us, but unto thy name be all the glory."

The joy of the missionaries at the wonderful progress of the gospel was subdued by the sufferings many of their people had to endure under the apprenticeship law.

For the most trifling offences they were sent to the tread-mill, or cruelly flogged on the properties and in the market places. Sabbath after Sabbath, and night after night, the hearts of ministers were filled with anguish at the tales of sorrow and suffering which the poor creatures poured into their ears.

In a letter from Jericho, Mr. Clarke described various

cases of oppression and cruelty which had occurred in that neighbourhood, and added, "It is no doubt a part of our holy religion to show mercy, and for my own part I should believe that a part of the guilt of the perpetrators of these cruelties would lie on my head if I had not done everything in my power to force an investigation. True, I may be hated by those whose conduct is exposed, and, indeed, I have received information that an enemy has sworn to waylay me and do me some bodily harm, yet I have the answer of a good conscience that I have only done my duty, seeing what I see in this land, and hearing what I hear. This will account for the cool resolution to which I have come, to be willing to suffer, if God so appoint it, with the utmost readiness, or if this suffering be permitted to come upon me while I am walking in the sometimes thorny path of duty. The sufferers happened not to have any connection with our churches, but our people are as liable to illegal punishment as others are. On Monday 20th inst., fourteen of my people came to ask my advice as to what they were to do. They were all belonging to the weak gang, and were either old or sickly, or lame with sores. They explained that they could not perform the work allotted to them as to quantity; that lately ten Saturdays were taken away from them, and they feared the like would soon be repeated. I could only advise them to do as much as they could, and submit patiently to the endurance for a time of what they might deem injustice. In England you will ask, Why not apply to the special justice? Here it is found, by sad experience, to be of no use. The overseer will get one or two of his companions to swear with him that the task is not too much, or that too little work is done, and this is more than is required by many of the special justices.

“ Then, again, the very attending upon the justice is a sort of punishment, for his court is regularly held on the Saturday, so that the apprentices’ day is taken from them whether found guilty or not. And the novel plan of our justices is certainly also deserving of notice. The simplicity of the negro is taken advantage of, and the work of examination is always made to terminate, if possible, by making the accused criminate himself.”

During the short period of two years 60,000 apprentices received in the aggregate 250,000 lashes, and 50,000 other punishments by the tread-wheel, the chain-gang, and other means of legal torture. They were almost driven to desperation. The Baptist missionaries exposed these enormities, and appealed to the government on behalf of their suffering people. Their efforts aroused against them the indignation of the oppressors, the newspapers were filled with abuse, and they were threatened with terrible vengeance. Early in the year they had the satisfaction of welcoming to the island the well-known and honoured friends of the slaves, Joseph Sturge and Thomas Harvey, who came to the West Indies for the express purpose of ascertaining, by personal observation and inquiry, whether the Act of Emancipation was being honestly carried out. They visited the mission stations, where they had opportunities of hearing from the lips of the people themselves accounts of the sufferings they endured. They also attended the Association at Savana-la-Mar, and conferred with the assembled brethren on the necessity of taking immediate and decided measures to bring the iniquitous and horrible system of semi-slavery to an end. At Brown’s Town they met with a lad named James Williams, who gave them so vivid and faithful an account of his own sufferings, and what he had witnessed of the sufferings of others, that Mr.

Sturge purchased the remaining term of his apprenticeship for the purpose of taking him to England to bear personal testimony to the impolicy and injustice of the apprenticeship system.

One of the subjects brought before the Association by Mr. Sturge was the sinfulness of slavery, and the duty of the missionaries to bring before those of their people who held their fellow-men in bondage their duty, as Christians, to set them free.

This subject was deeply pondered upon and prayed over. The number of members of the Baptist churches who held apprentices was not large, and they were mostly dependant on their labour for a living ; but when their pastors plainly and affectionately set before them their duty, with scarcely any exception, rather than sin against God, they cheerfully resolved to give immediate and perfect liberty to their bondsmen.

Mr. Knibb had a son, a fine intelligent lad of twelve years of age, who was so overjoyed by this self-denying act on the part of some of his father's flock, that an attack of fever was brought on, in the delirium of which his rambling words showed a mind filled with the ideas of negro emancipation and the triumphs of humanity and religion. He died on the 15th of July, and was buried on the following day in the chapel-yard at Falmouth, amidst the lamentations of the people, who, in him, lost a faithful, but enthusiastic friend. His funeral sermon was preached by Mr. Burchell, from the words "He cometh forth like a flower, and is cut down."

It was determined that all lawful means should be employed to terminate the apprenticeship. A petition was sent by the Baptist missionaries to the British Parliament, which produced a deep impression on the Legislature and on the public mind. Mr. Sturge was examined by a Committee of the House of Commons,

who were astonished by the terrible facts laid before them. James Williams's narrative was first sent to the Government, and then widely circulated throughout the country.

The Government were sceptical, and ordered the appointment of a Commission to inquire into its truth. A searching investigation was made on the spot, and the result was its complete confirmation. Mr. Lionel Smith, the governor of the island, strongly recommended the abolition of the system. The Marquis of Sligo, former governor, and a large proprietor, liberated all his apprentices. His example led others to resolve to do the same on the 1st of August, 1838.

Anti-slavery meetings were held throughout the United Kingdom during the early part of the year 1838. Petitions signed by upwards of a million of Baptist subjects, including 470,000 females, were presented to the Legislature; large deputations, consisting of gentlemen of learning, talent, and piety, from all parts of the island, at great expense, met in London, from time to time, to wait upon the ministry and on members of Parliament, to press upon them the necessity of terminating the apprenticeship without delay, on the ground of a violation of the contract by the planters; and after a severe and protracted struggle the advocates of liberty and friends of the oppressed reaped the glorious reward of their self-denying and philanthropic labours. It was resolved by the Government at home and by the Colonial Legislatures, that, on the 1st of August, 1838, 800,000 African bondsmen should be made fully and unconditionally free. When the evening of the 31st July arrived, and the last stroke of slave-labour had been given, as the people retired from work they joyfully congratulated each other, "Thank God! freedom has come at last." After

dressing themselves in their best, tens of thousands set off to their places of worship.

The sanctuaries were crowded; grateful hymns of praise and fervent thanksgivings ascended to Him who had pitied them in their degradation and misery. At Falmouth devotional exercises were continued till within a few minutes of twelve o'clock, when, after a short silence, Mr. Knibb addressed the vast assembly. Every eye glistened; every bosom heaved with emotion. As the clock struck, he begged the congregation to listen. "The hour is at hand," he said; "the monster is dying!" As the twelfth peal vibrated, he exclaimed, "The monster is dead! The negro is free! Three cheers for the Queen!" and the people rose up and broke into one loud and long-continued burst of exultation and joy. "Never," wrote Knibb, "did I hear such a sound! the winds of freedom appeared to have been let loose. The very building shook at the strange, yet sacred joy. Oh! had my boy! my lovely, slavery-hating boy, been there! Alas! he was sleeping undisturbed in the yard, nor could the sweet sounds he so much loved wake him from his rest. God has, however, given me another son, a little infant just twelve months old. He was there, and he awoke at the sound. I took him into the pulpit, and he appeared to enjoy the enchanting scene." Early the next morning a large assemblage of persons collected near the mission-house, when a coffin containing a chain, handcuffs, iron collar, etc., was buried in the earth, while the people sang—

"Now, Slavery, we lay thy vile form in the dust,
And buried for ever there let it remain;
And rotted and covered with infamy's rust
Be every man-whip, and fetter, and chain."

The flag of freedom was then hoisted, trees of liberty were planted, and three hearty cheers were given.

At Montego Bay the first service commenced an hour before the sun set for the last time on slavery, and was continued for an hour after. The evening wore silently away, and at length the long-waited-for moment arrived.

While the clock was striking the midnight hour, the most breathless interest was evinced by the populace, who filled the streets, and who counted each for himself the successive strokes. At length the last vibrated on the ear, and emotion could be suppressed no longer. The joy of the new-born freedom uttered its wild cry of triumph, signal-guns were fired, rockets rose with meteor-like splendour into the sky, and the church bells rang out the funeral knell of slavery. At three o'clock thousands filled the Baptist chapel, and made its walls echo to their songs of grateful praise.

At Brown's Town, after singing and prayer, a brief account of the rise and fall of West Indian slavery was given. Just before the midnight hour, the large congregation knelt down, and in solemn silence implored the blessing of God on the freedom they anticipated. A few minutes after twelve all arose and lifted up their voices in a song of lofty praise to Him who had broken their chains. The ordinance of the Lord's Supper was then observed by the members of the church, in commemoration of their redemption from the slavery and curse of sin.

At Spanish Town about 7000 persons assembled, on the day of freedom, in and about the Baptist chapel, and accompanied by 2000 of the school-children, with flags and banners, walked in procession to the King's house, headed by their pastor. His Excellency Sir Lionel Smith, the Governor, addressed them in a speech characterized by much simplicity, affection, and energy, and was greeted with reiterated and enthusiastic cheering,

being justly regarded by the people as their friend and benefactor.

Religious services were held throughout the island ; festivities were continued for several days at the various mission-stations. The most perfect order was everywhere observed ; not a sign of drunkenness or debauchery was to be seen. “There was joy without riot, triumph without reproach, multitude without confusion, while religion assumed the undisputed precedence over the soul-exhilarating scenes.”

The people brought their grateful offerings, to the amount of several thousand pounds, to the courts of the Lord’s house, to clear off the debts on their chapels, to enlarge and build others, to establish schools, and to send the gospel to distant lands.

The missionary band was that year increased by the arrival of Messrs. Day and Pickton. The former took charge of the stations in St. Mary’s, left vacant by the death of Mr. Baylis ; and the latter shared in the labours of Mr. Dendy. The Society also adopted as their missionaries, Messrs. Richard and Joseph Merrick, father and son, natives of the island, and the fruit of the labours of Mr. Clarke of Jericho, who, during his absence from ill health, and his subsequent visit to Africa, left his stations under their care.

It pleased God, however, at this time to remove by death one highly-esteemed missionary, and two missionaries’ wives. On the 8th of May, Mr. Gardner, pastor of the church in East Queen Street, Kingston, died of congestive fever, at the early age of thirty-one, in the midst of his labours and usefulness. He had prepared a sermon from Ps. xcvi. 2, “Clouds and darkness are roundabout Him : righteousness and judgment are the habitation of his throne,” to improve the death of two or three members of his church, when God, in his all-

wise but mysterious providence, called his servant to Himself. After settling his worldly affairs, he attempted to comfort and encourage his deeply-afflicted wife, directing her mind to that all-sufficient God, who is a "father of the fatherless, and judge of the widows." Mr. Tinson, who was with him in his last hours, said to him, "Brother, I hope Jesus, whom you have preached to others, is now precious." He replied, "Yes, *He is*; his grace is sufficient for me." He was a faithful pastor and an able preacher of the truth.

Mrs. Day, of Port Maria, after a few months' residence in the island, was taken to her heavenly home; and Mrs. Hutchins, of Savana-la-Mar, fell asleep in Jesus at Mount Carey on the 29th of November. Respecting the latter, Mr. Burchell wrote:—"During the greater part of her prolonged affliction, she was privileged to enjoy the greatest support from her heavenly Father, and the most pleasing consolations from the word of God. Sunday, the 25th, was a day of distressing conflict with her. I never witnessed a more painful or violent assault of the great adversary of souls. Very early on Monday morning a ray broke upon her soul, and she sent for me. I arose and went to her, spoke, and prayed with her. The clouds now broke, and soon were all scattered, and she was afterwards privileged to enjoy the brightest manifestations of Divine providence and favour. Her last day was indeed a holy and happy day. She was composed, tranquil, confident in God." Mr. Knibb added, "Her last words were, 'Now unto Him who has *kept me* from falling, and is *presenting me* faultless before the presence of his glory with exceeding joy—to the only wise God be all honour and glory. Amen, amen.'"

The change that now took place in the community was most remarkable. There was an almost entire cessation

of crime ; thousands of persons who had been living in concubinage were married, vice was either abandoned or hidden, industry took the place of idleness, the schools were filled, the places of worship could not contain the multitude who crowded to hear the word of God, and large numbers gave delightful evidence that they had not heard it in vain.

In August, 1839, in reply to an address from the Baptist missionaries, Sir Lionel Smith bore gratifying testimony to the beneficial results of their labours, and to the conduct of the people. "On my assuming the government of this colony," he said, "I strongly expressed my reliance on the whole body of missionaries, in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your ministry, by raising the negroes from the mental degradation of slavery to the cheering obligations of Christianity ; and they were thus taught that patient endurance of evil which has so materially contributed to the general tranquillity. Even with the aid of a vicious and well-paid press, both in England and Jamaica—and, it may be presumed, some habitual confidence in Jamaica juries—the enemies of your religion have never dared to go to the proof of their audacious accusations against you.

" Gentlemen, the first year of freedom has passed away. What were the forebodings of its enemies ? Where are the vagrants ? where the squatters ? where the injuries against proprietors or the persons of white men. Out of the 800,000 oppressed slaves let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

" The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of

religion, and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and just in all Christian countries."

The Baptist missionaries did all in their power to assist the proprietors and managers of estates in making arrangements with the labourers to carry on cultivation. Their efforts were generally highly appreciated, and much kindness was manifested, and important aid rendered to them in return; but there was a party who never could forgive them for their exertions on behalf of the people, to raise them from their degradation, and rescue them from slavery, and who treated them as the greatest enemies of the colony. The columns of some of the newspapers were filled with slander and abuse, especially against Mr. Knibb, who was singled out for the most malicious attacks. No efforts were spared to destroy his character as a man and a missionary. He was at length compelled to vindicate himself in the courts of law; but justice was flagrantly denied, and his calumniators obtained a disgraceful triumph over him. One of the libels, however, was republished in England, and an action was brought by Mr. Knibb's friends against the publishers of the "John Bull" newspaper, in which it appeared. The result was the vindication of Mr. Knibb's reputation, and the punishment of his detractor, who was amerced in heavy damages.

An attempt was also made to ruin Mr. Oughton, who, in connection with an excellent clergyman and a respectable gentleman of Lucea, had been compelled to search into a case of disgusting immorality, in which, amongst others, one of his flock was implicated; and had expressed, in terms by no means too strong, his indignation at the foul wickedness of an influential

planter of the neighbourhood, who was exercising a demoralizing influence over the people. Actions were brought against him and his friends. Verdicts were returned in favour of the plaintiff, although his fault was demonstrated before an open court, and Mr. Oughton was condemned to pay £2000 damages, which he was unable and unwilling to do, and was therefore incarcerated in Kingston Jail, and compelled to take the benefit of the Insolvent Debtors' Act to obtain his release.

On the night of the 23rd November, 1839, fire broke out in a store of Savana-la-Mar, which extended to the new and beautiful chapel recently built by Mr. Hutchins, at a cost of £4000 currency, and completely destroyed it. A chapel at Coulart Grove, erected by Mr. Abbott, but not yet opened for worship, fell down during a tremendous storm. Collections, however, were made throughout the mission, and liberal help was given by the emancipated peasantry to enable their brethren to restore the sanctuaries which had been destroyed.

New chapels were built, and others greatly enlarged, to accommodate the increasing congregations. In 1838 the number of professed converts baptized was 2874, and the following year 3457, increasing the number of church members to upwards of 24,000.

So far back as in 1826 a mission was commenced by the General Baptist Missionary Society, in the parish of St. Elizabeth's; but on the death of Mr. Alsop, a devoted and useful servant of Christ, it was abandoned. Mr. Dendy, however, occasionally visited the upper part of the parish, and formed a station at Bethsalem, with which a considerable number of the Maroons connected themselves. In 1839, Mr. Webb, a student from Bristol College, visited the island for his health. He so far

recovered, as to be enabled to engage in mission work, and took the station of Bethsalem under his charge.

He laboured very earnestly, and with encouraging success, until nearly the close of the following year, when he was again laid aside by affliction, and died in the faith and hope of the gospel, under Mr. Dendy's roof, at Salter's Hill, and his remains were buried in the chapel at that place.

Mr. Oughton, having succeeded Mr. Gardner as pastor of the Church at East Queen Street, Kingston, Mr. Francis, who arrived in the course of 1839, became pastor of the churches at Gurney's Mount, Lucea, and Green Island. Early in 1840 Mr. Dutton came out to be associated with Mr. Clark, and ultimately he took charge of three of the stations he had formed—Bethany, Clarksonville, and Mount Zion. Mr. Jabez Tunley was sent to conduct the British school at Montego Bay, and Mr. George Rouse came to the help of Mr. Oughton in Kingston.

Although the great purpose of the missionaries was the conversion and salvation of souls—and attention has been called in these pages almost exclusively to the difficulties they had to encounter in the prosecution of this purpose, and the success with which it pleased God to crown their efforts—yet other objects were accomplished intimately connected with the social and religious life of the people.

The sympathy manifested by the missionaries with the people under their sufferings, the persecutions to which they were in consequence exposed, and the obloquy they endured, caused them to be regarded by the emancipated slaves as their friends and protectors.

On the termination of the apprenticeship, there were, on many estates, constant disputes between the mana-

gers and labourers respecting wages and rent. The people, therefore, applied to their ministers to purchase lands for them to settle upon and cultivate.

The first "Free Village," it is believed, was founded by Mr. Phillippo, about ten miles from Spanish Town, to which the name of Sligoville was given, in honour of the Marquis of Sligo, late governor of the island. Others were formed at the Alps and Calabar, in Tre-lawny, by Mr. Dexter; Victoria, in St. Thomas in the Vale, by Mr. Clarke; Bethel Town and Mount Carey, by Mr. Burchell; Kettering, Granville, Waldensia, and Hoby Town, by Mr. Knibb; Clark Town, by Mr. Abbott; Freedom, by Mr. Taylor; Thompson Town, by Mr. Reid; Clarksonville, Wilberforce, Buxton, and Sturge Town, by Mr. Clark, where thousands of families were comfortably settled; and in most of them schools were established, and churches formed.

The destruction of slavery, now fully accomplished, removed every obstruction to the missionary's labours, and enabled the people, without hindrance, to attend on his ministrations. Stations were multiplied, incessant appeals were made to the Christians in England to "come over and help us," which appeals were joyfully responded to, and the number of labourers in the vineyard was greatly increased. The plain and faithful preaching of the gospel was blessed to the conversion of thousands. At one place, during a sermon on "Seek ye the Lord while He may be found, call upon Him while He is near," the whole congregation was bowed down in solemn awe in the presence of God. There was no noise or external excitement, but heartfelt sorrow for sin, silent tears, and earnest prayers for mercy. During the week about 150 persons came to the pastor, inquiring "What shall we do to be saved?" One of the deacons could scarcely attend to his business, his time being

almost entirely taken up in conversing with anxious inquirers. He thought that another day of Pentecost had come. Week after week awakened souls came forward to seek baptism. Again and again were all conversed with; diligent inquiries were made respecting their character and conduct. Out of a still greater number, 729 persons, having given satisfactory evidence of having passed from death to life, were baptized and added to the church.

Space would fail to narrate the mighty power of the gospel, as applied to the consciences and hearts of men by the Holy Spirit, in enlightening their minds, turning them from superstition and vice, to truth and holiness. At nearly all the stations of the mission it was made manifest. The testimony of one of England's most excellent philanthropists, who visited Jamaica in the early part of 1840, may, however, be given. Mr. Joseph John Gurney, in his "Winter in the West Indies," thus writes: "The Baptist missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness." Speaking of the general improvement of the island, Mr. Gurney thus writes, "But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all,—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery, that the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become

dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have, in many cases, been more than doubled—above all, the *conversion of souls* (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to blossom as the rose; ‘instead of the thorn has come up the fir-tree, and instead of the briar has come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.’”

CHAPTER VI.

“ Dim through the night of these tempestuous years
A Sabbath dawn o'er Africa appears.”

MONTGOMERY.

AT the Annual Association held at Brown's Town in 1840, it was resolved to depute Mr. Knibb to represent the missionaries and churches at the great Anti-Slavery Convention about to be held in London. He was also requested to bring before the Committee of the Baptist Missionary Society the importance of commencing a mission to Western Africa, and also to use his best efforts to obtain an additional number of missionaries and teachers to meet the requirements of Jamaica, for the labourers were still too few to gather in the teeming harvest.

Mr. Knibb promptly engaged a passage, and set sail for England, accompanied by two black brethren, Mr. Barret, a deacon of his own church, and Mr. Beckford, a deacon of the church at Coulartz Grove. After narrowly escaping shipwreck, they reached their destination in the month of May, but too late to attend the annual meeting of the Society. A special meeting was, however, called at Exeter Hall, and Mr. Knibb and his friends received an enthusiastic welcome.

The committee cheerfully consented to send out ten additional missionaries to Jamaica, and to commence a mission to Africa.

Mr. Clarke, of Jericho, was in England at the time,

and as his stations in Jamaica were efficiently supplied by the Messrs. Merrick, he was requested by the committee to proceed to Western Africa, with a suitable colleague, to ascertain where a new mission could be best established. Dr. Prince, formerly of the island, and a member of the church at Hanover Street, Kingston, cheerfully consented to accompany him. They left England in October, and reached Fernando Po on the 1st January, 1841, where they were welcomed with great joy by the rescued slaves settled in that island, to whom a passing missionary had proclaimed the glad tidings of salvation, and who were consequently anxious to be more perfectly instructed in the truths of the gospel.

Mr. Knibb, during his brief sojourn in England, attended 154 public services, travelled 6000 miles, and addressed about 200,000 persons. His appeal for missionaries was heartily responded to by devoted men and women who, one after another, came forward crying, "Here am I; send me." He collected a large sum of money for their outfit and passage, for the commencement of the African Mission, and to liquidate a heavy debt resting upon the Society.

In the meantime Messrs. Henderson and Millard came out; the former to take temporary charge of Mr. Knibb's stations, and the latter to be associated with Mr. Abbott at St. Ann's Bay, Ocho Rios, etc.

In November, 1840, Mr. Knibb left London in the "Reserve," Captain Hoseason, accompanied by three missionaries and two schoolmasters, with their wives, and five female teachers. They arrived in safety at Rio Bueno on the 7th January, 1841.

The following month the Association was held at Mr. Knibb's station at Falmouth. On this occasion it was reported that, during the past year, 4648 persons had been baptized, and that after deducting

deaths and exclusions, the churches numbered upwards of 27,000 members.

The-newly arrived missionaries were located at various stations ; Mr. May, at Bethsalem, in St. Elizabeth's, Mr. Cornford at Rio Bueno, and Mr. Woolley at Gurney's Mount. Mr. Bloomfield took charge of the day school at Refuge, assisting Mr. Knibb in supplying the station ; and Mr. Armstrong occupied a similar position at Brown's Town, which he afterwards resigned for the pastorate of the churches at Guy's Hall and Moneague.

Mr. William Hume also arrived, and after assisting Mr. Phillippo for some time, he accepted an invitation to become pastor of the church at Fullersfield. Mr. Dalliwell came out to labour at Annotta Bay ; Mr. Williams to occupy stations formed by Mr. Phillippo at Porus and Mendeville, in the Parish of Manchester, and Mr. Lloyd to be co-pastor with Mr. Burchell at Montego Bay.

Affliction, however, soon appeared, and reduced the newly-arrived band of earnest labourers in the mission field. Miss Black, who entered on the work of teaching at St. Ann's Bay with enthusiastic ardour, fell a victim to her zeal a few weeks after her arrival. The devoted wife of Mr. Cornford was attacked with fever at Calabar, near Rio Bueno, and a few days after she died rejoicing in Christ. Her remains were removed to Kettering, where she was buried.

Three months after his arrival, Mr. Dalliwell was smitten with the same fatal malady, and his life, so full of promise of usefulness, was terminated. He died under Mr. Day's roof at Bareffe Hall, and was buried in the chapel ground at Oracabessa. Other members of the mission were brought to the borders of the grave during that sickly season, but God mercifully restored them.

In the year 1842 the Jubilee of the Baptist Mis-

sionary Society was celebrated with high and holy joy, both in England and Jamaica. The loyal freedmen of the West Indies were behind none in testifying gratitude to God, and their best earthly benefactors.

At the Association held in Kingston, the missionaries resolved to release the Society from the obligation of supporting them, believing that their people were able and willing to take that duty wholly on themselves. In the opinion of some they were premature in their resolution, as many of them were engaged in chapel building, and were personally responsible for the support of extensive agency, besides being involved in chapel debts to an amount exceeding £20,000.

Two years before this they had determined to form an institution for the training of a native ministry. Premises were rented in Kingston, and their able and excellent senior missionary, Mr. Tinson, consented to undertake the instruction of six young men, who gave promise of becoming useful preachers of the gospel. But suddenly Mr. Tinson's health broke down, and he was compelled to leave the island to seek its restoration, and thus their desire was for a time frustrated.

It was, however, now felt necessary that there should be as little delay as possible in carrying out a plan of such great importance to the churches and to the island, and that the aid of the parent society should be solicited that suitable premises might be purchased and built, a tutor appointed, and operations commenced.

Communications were received from England showing that many friends of the missions were greatly distressed at reports which had been extensively circulated in private, and even by the public press, respecting the course pursued by the Baptist Missionaries, in gathering congregations, and admitting persons to church membership; especially that they employed persons called

"leaders," who were ignorant, superstitious, and often immoral men ; that they gave tickets to their members and inquirers, which were looked upon with superstitious reverence, and regarded as passports to heaven ; that they baptized great numbers of unconverted persons, and that it was impossible for them to exercise faithful pastoral care over the vast numbers who attended their ministry and were joined to their churches. If these charges had come from enemies the missionaries of Jamaica could have borne them with equanimity. They had been inured to the endurance of slander, but now that such accusations proceeded from beloved Christian brethren, they felt them acutely, and hastened to rebut them. As regards the first of these charges, it is true that many of the leaders were imperfectly instructed, and that some of the early ones were not altogether free from superstition, but they were good men —they had felt their own sinfulness, and the preciousness of Christ as a Saviour ; they were anxious that their brethren in bondage should come to Christ, and be saved ; in their efforts for their salvation, they exposed themselves to suffering and persecution, and even death itself ; they brought thousands of their fellow slaves under the instruction of the missionaries, and they themselves were gradually weaned from their errors and led into the truth as it is in Jesus ; they watched over their classes with diligence, faithfully reporting the inconsistencies and backslidings of members and inquirers ; they assisted in maintaining discipline in the churches, and thus gained the confidence and affection of their pastors ; who, so far from thinking of forbidding, rejoiced in their labours. There were, as may be supposed, some bad men amongst them, who, as soon as their selfishness and wickedness were discovered, were deprived of their office, excluded from

the churches, and almost invariably lost their influence over the people; but by far the greater part of them proved, by their consistent lives and happy deaths, that they were Christians indeed; and some who remain until now adorn the gospel, and are the trusted and faithful leaders of classes and deacons of the churches. As to the use of tickets, it is sufficient to remark, that when great numbers came forward as inquirers, and were received as church members, ministers found it absolutely necessary to give the people some token of the connection in which they stood to them, to prevent improper persons obtaining admittance to the Lord's table, and to render reference to their names in the church books practicable; and after the most diligent personal inquiry, they could not discover that the people regarded the tickets in any other light than as proofs of the relation they sustained to the churches.

The missionaries, however, had deeply felt the necessity of a larger number of ministers to attend to the people under their charge, and that they were not more numerous was certainly not their fault. Year after year had the appeal crossed the Atlantic—"Come over and help us!" Nobly had this appeal been answered, yet there was not a sufficiency of pastors to watch over the flocks. Hence, the necessity not only for additional missionaries from England, but for raising up and training a native pastorate.

It was therefore deemed important that some one should visit England to vindicate the missionaries and their churches, to satisfy the minds of the supporters of the mission of the fidelity of their agents; to seek the co-operation of the committee of the Baptist Missionary Society in the promotion of the proposed Theological Institution, and to settle with them the conditions on which the missionaries should give up their claim for support.

The choice of the brethren fell on Mr. Knibb, and at a great personal sacrifice he undertook to carry out their wishes. He once more went to England, and in an eloquent and powerful speech, before a crowded assembly at Exeter Hall, defended his fellow-labourers, and vindicated the officers and members of the churches from the charges brought against them.

At the close of his speech, the following resolution was moved by the Rev. Dr. Steane, seconded by the Rev. Dr. Campbell, of the Tabernacle, and unanimously passed :—

“ That this meeting unite in the expression of lively gratitude to God for the kind protection afforded their beloved missionaries now on the platform in their return on this occasion to their native land, and receive them with the warmest affection ; and they especially seize the present moment to renew the assurances of their unabated confidence in the Christian character and fidelity of their missionaries in Jamaica, and to cheer them amidst their new trials and continued toil with their sympathy and unfaltering support.”

Mr. Knibb submitted to the Committee his plans for the establishment of a Theological Institution, and it was determined to purchase premises at Calabar, in Trelawny, for this purpose, and to request Mr. Tinson, whose health was now restored, to return to Jamaica as its tutor.

After attending, and taking part in the great jubilee meeting at Kettering, in Northamptonshire, where the mission was formed in 1792, and where he himself was born, Mr. Knibb returned to Jamaica.

Jubilee services were now held in Jamaica. The first and principal one was held at Kettering, Mr. Knibb’s residence, and named after his birthplace and the birthplace of the Baptist Mission.

A rustic booth, 200 feet long and 150 broad, was erected, and a smaller one for the children of the Sabbath-schools. The large booth was benched throughout, and was computed to hold nearly 9,000 persons. On Tuesday, October 4, a juvenile jubilee meeting was held, at which the children of the Sabbath-schools for many miles around attended. Addresses were delivered by several missionaries.

On the following day, the services commenced with a prayer-meeting at seven o'clock, at which about 1,500 persons were present, and at eleven o'clock the principal meeting commenced. The booth was crowded to excess. From ten to twelve thousand persons were in and around it. The chair was taken by Mr. Burchell, the oldest missionary in the western part of the island, and by whose labours the Gospel was planted from Savana-la-Mar to Rio Bueno. His opening speech was just what the occasion required:—“If ever,” he said, “I felt happy in my life it is now. I esteem myself favoured of God that I live to see this day, and am permitted to take a part in the proceedings of this great meeting. I feel overwhelmed as I look around, and gaze on this immense mass of living and immortal beings, who, a few years since, were altogether unacquainted with that Gospel, to celebrate whose triumphs is the cause of our present convocation; indeed, this very meeting, and this assembled throng, form no inconsiderable part of those triumphs; for what were some of you? The apostle tells you, ‘Ye were dead in trespasses and sins, walking according to the course of this world, according to the prince of the power of the air, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath as well as others.’ ‘Of not a few, however, it can now be said, ‘But ye are washed, but ye

are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.'"

He then briefly reviewed the rise and progress of the mission in the western part of the world, referring to the difficulties that had been encountered and overcome; and "there again," he said, "it commenced its benevolent operations under every discouragement. The demon of slavery reigned, presenting apparently an insuperable obstacle to success; but the Church of God is not to be daunted. The abettors of slavery, it is true, were neither few nor feeble; they were the rulers of the land. Oppressive and persecuting laws were passed, but all in vain. Colonial Church Unions were formed to stay the further progress of the religion of Christ, but still all in vain. The abettors of slavery knew that, in proportion as light increased, the darkness must be dispelled; that, as knowledge advanced, oppression and tyranny must give way; and at length they avowed that the prevalence of the Gospel was incompatible with the existence of slavery.

"Auspicious declaration! Now came the tug of war, and slavery perished in the strife. The moment the tyrant engaged in conflict with Christianity, that moment he received his death-wound. Missionaries were called to suffer, and their sanctuaries were burnt with fire, or razed to the ground; but from that hour the fiat went forth, 'Slavery shall be no more!' And now it is our happiness to say, slavery is now no more! This is the victory of the West! What did I say? That emancipation is the victory of the West? No; rather the conversion and salvation of souls. This—this is the victory of the West! The abolition of slavery is a glorious victory; but we do not claim this as exclusively ours, for missionaries of other names and denominations laboured equally with ourselves; but it is

not to us—it is not to them—it is to the Gospel the victory must be ascribed ; for wherever the Gospel goes it scatters blessings, not only of infinite value, but in rich variety ; not only of a spiritual, but of a temporal nature ; and to the Gospel of the Lord God be the glory given."

The meeting was then addressed by twelve other missionaries, and for the convenience of those who could not obtain admission into the booth, a second meeting was held under the shadow of the trees, at a convenient distance from the booth.

On the following day, after an early prayer-meeting, a second public meeting was held, at which many thousands were present, amongst whom were the magistrates, proprietors, attorneys, and overseers of the district. Mr. Abbott presided. The principal subject on which the speakers dilated was the prosperity of Jamaica in connection with the abolition of slavery throughout the world. Mr. Knibb, after pressing upon the people to give the planters continuous labour for fair remuneration, continued thus:—" You will soon return to your homes in different parts of the island ; let me entreat you to assemble the friends of order on every estate, and explain to them what you have this day heard from me, and whatever comes, let there be no fault justly laid to your charge. The eyes of the world are upon you, and every slave who moaning clanks his chain, expects by your conduct to have it smitten from his manacled body. By the woes of bleeding Africa, by you to be hushed ; by the hopes of the American slaves, by you to be realized ; by all the great and eternal principles of justice ; by all the past mercies you have received ; by the present momentous position in which you stand !—do, I implore you, use the influence you so justly possess, to maintain, on fair and equitable princi-

ples, Jamaica's welfare; and may the God of justice crown your efforts, with those of your masters, with that success which shall testify to the world that agricultural, commercial, and political prosperity can be enjoyed to the fullest extent in connection with the present freedom and eternal happiness of man."

These memorable meetings were concluded by the observance of the Lord's Supper, when about four thousand of the emancipated children of Africa commemorated the love of Christ in redeeming them from the bondage of sin and Satan.

CHAPTER VII.

"From Greenland's icy mountains,
From India's coral strand,
Where AFRIC's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

HEBER.

AN interesting event occurred in the course of the year 1842. Mr. Clarke and Dr. Prince, after having formed a church of converted Africans in the island of Fernando Po, and after visiting different parts of the African mainland to ascertain where mission stations could best be formed, set sail from Africa for England to make their report to the Society. The vessel, however, encountered terrible storms, and was driven out of her course, and so greatly injured that she lay a complete wreck for two days, drifting and tossed at the mercy of the waves. At length a temporary mast was got up, and as she could only run before the wind a straight course, she was run to Demerara. The brethren believing that it was by God's providence they had thus been brought to the West Indies, determined to come on to Jamaica to tell the churches how God had opened a great door and effectual for the introduction of the gospel into Africa, and urge them to prepare without delay to send a goodly band of missionaries to the land of their fathers.

Meetings of a deeply-interesting character were held at most of the stations throughout the island, consider-

able sums were collected, and many members of the churches offered themselves for Africa as teachers and settlers.

Amongst others, Mr. Joseph Merrick, Mr. Clarke's own son in the gospel, offered himself for missionary work. He and his wife accompanied Mr. Clarke and Dr. Prince to England, where they remained a few months, and then proceeded to Africa, with Dr. and Mrs. Prince, and Mr. Alexander Fuller, a member of the church in Spanish Town.

Mr. Merrick's place as pastor of the church at Jericho was supplied by the opportune arrival of Mr. Hewett, who for some years usefully laboured there.

The Committee of the Parent Society, after hearing the report of the brethren, Clarke and Prince, respecting the openings for the introduction of the gospel into various parts of Africa, and the willingness of a large number of the members of the Jamaica churches to devote themselves to evangelical labours for their benighted and depressed brethren in their fatherland, chartered a vessel to proceed to Jamaica, and take up those Christian friends and convey them to Africa, under the care of their friend, Mr. Clarke.

On the 19th of July, Mr. and Mrs. Clarke embarked at Portsmouth on board the "Chilmark," accompanied by Mr. and Mrs. Saker, who were destined for Fernando Po, and Mr. and Mrs. James Hume, who were to reside at Mount Hermon, Jamaica—a station formed by Mr. Clarke, and subsequently placed under the pastoral care of Mr. Joseph Merrick.

They reached Jamaica in safety. The candidates for Christian work in Africa were examined by Mr. Clarke, and the following were approved and accepted:—Messrs. Bundy, Norman, Ennes, Gallimore, and Duckett, with Messrs. Stewart, Davis, and Cooper, as

teachers; Messrs. Trusty, Philips, Duffs, Williams, Gordon, and White, as settlers; and Samuel and Joseph Fuller to join their father, already in Africa. The total number, including wife and children of the brethren, amounted to forty-two persons.

Valedictory services were held at the various stations with which these friends were connected; and on the 28th of November a large meeting was held at Falmouth, to commend them to the care and protection of God, when about 1500 persons united with them in commemorating the Saviour's dying love. An affectionate farewell address was delivered by Mr. Knibb.

One person's absence on that occasion, whose heart had been set on labouring to promote the salvation of her kindred in Africa, threw a degree of gloom over the meeting. The excellent wife of Mr. George Williams, of Bethany, was taken suddenly ill, and removed from earth to heaven; but with her dying breath she urged her husband not to draw back from the work to which he had devoted himself. On the 2nd of December, 1842, Mr. Knibb wrote thus:—"The 'Chilmark' sailed yesterday, and is now in sight of Kettering. She carries a noble band of missionaries. If ever I wished to have my likeness taken, it was when I requested and obtained permission to steer her out of harbour, which, under the directions of the captain, I accomplished. Oh, it was an interesting sight! There stood dear Clarke, his face beaming with calm, dignified joy; there his beloved wife; there his interesting band and the playful children. Among the number was one whom my dear boy William, now in heaven, taught to read. There stood another, who received his education from myself, when at Kingston; and there a lonely widower, whose wife, after having engaged to go, was suddenly called to her rest, and was only buried three days before

the vessel sailed, and who, on her death-bed, urged him to proceed to Africa; and there the superintendent of my own Sabbath school, who, in parting, said, 'Take care of my brother, and speak to him about Jesus.' Oh, it was a noble sight!"

The following lines were composed by a member of the Committee, after hearing the foregoing letter:—

THE "CHILMARK'S" DEPARTURE.

Spread wide the flowing canvass! Soft
As music's breath the favouring breeze
Wakes from its mountain rest, to waft
The "Chilmark" o'er those distant seas
'Tis hers to traverse, ere her crew
Shall Afric's rising headlands view.

Haste, on the taper masthead high
The graceful pennon to unfold;
The radiance of the morning sky
Will blazon it with hues of gold;
As if rejoicing to bestow
On freedom's sons its brightest glow!

No hardy helmsman's practised hand
Turns, at its will, the ready wheel:
A brother steers them from the land
Where, mingling with devoted zeal
The undaunted energies of youth,
He combated the foes of truth;—

Long ere upon these Western Isles,
Sweet Freedom, thou hadst looked in love;
And bright with those benignant smiles
That win their beauty from above,
Redeemed the negro from his wrongs,
And turned his sorrows into songs!

And mark ye him whose placid gaze
Is fixed upon the lessening shore,
As though the scenes of other days,
In all their freshness, passed before
His thoughtful spirit—kindling there
Emotions such as few can share.

Not now that chosen saint of God
First trusts the ocean's treacherous waves ;
As mercy's herald, once he trod
Those shores the trackless Niger laves ;
Where, to the heathen's wondering eye,
He raised his Master's cross on high.

Land of his hopes!—the frequent prayer
Methinks is answered from above ;—
He comes with these their sons to share
The willing toil—the work of love—
Thy children ! long estranged from thee,
But now returning, saved and free.

The mother, smiling through her tears,
The prattling child, all careless joy—
The sable convert, who reveres
The memory of the sainted boy—
With brethren “one in Jesus” throng
The “Chilmark,” as she bounds along.

But one is wanting—called away
From earthly toil to heavenly rest ;
Her sun went down while yet 'twas day ;
But granted is her last request :
For thou amidst this blessed band,
Poor, lonely widower, dost stand !

And now speed on, brave bark ! To see
Their fathers' distant homes they pant,
“How beautiful their feet” will be,
As 'neath their shade the cross they plant !
The God of heaven, with beams benign,
On all their labours deign to shine !

BIOGRAPHICAL NOTICES.

BY WALTER DENDY.

BIOGRAPHICAL NOTICES.

“Tongues of the dead, not lost,
But speaking from Death’s frost,
Like fiery tongues at Pentecost.”

LONGFELLOW.

THE following pages are intended briefly to sketch the lives and labours of the first Baptist Missionaries to Jamaica—the men who may be justly regarded as having been, under God, the founders and fathers of the Baptist churches in that island.

The first missionaries sent out by the Baptist Missionary Society to the East Indies were reviled as “consecrated cobblers,” and “low-bred mechanics,” who were about to convert India with a fund of £13 2s. 6d., being the amount of the first contributions to the Society. “Yet,” said Southey, in reference to Carey, Marshman, and Ward, “these low-born and low-bred mechanics have translated the whole Bible into Bengalee, and have by this time printed it; they are printing the New Testament in the Sanscrit, the Orissa, the Mahratta, the Hindooostanee, and the Guzerattee; are translating it into Persian, Pelinga, Carnatta, Chinese, the language of the Sikhs, and of the Burman; and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered that, of these men, one was originally a shoemaker, another a printer at Hull, and a third a master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time these missionaries have acquired this gift

of tongues. In fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished or even attempted by all the world beside."

The men who were early called to labour in the missionary field in Jamaica, were equally fitted for their work with those who went to the East. Their work was indeed of somewhat different character, yet the end in view was the same—the glory of God in the salvation of sinners. They were of equally lowly origin, were actuated by the same motives, guided by the same God, sustained by the same grace ; and the God of all grace blessed them in their labours, so that they were permitted to see many brought to the feet of the Saviour, clothed, and in their right mind, having cast off the bondage of sin and Satan, although held in slavery by their fellow-men.

JOHN ROWE was born September 16th, 1788, at Lopen, a small village near South Petherton, in the county of Somerset ; his parents were both members of the Baptist church at Yeovil. He seems to have given very early proofs of a serious mind. His parents observed with nearly the first dawn of reason, delightful evidences of an hatred of sin, in his avoiding the company of those children who displayed anything immoral in their conversation. At an early age he was severely afflicted with the measles, and his life for a time was despaired of. In the prospect of his death his friends were comforted by finding that, like Samuel, he was early taught to know the Lord.

In 1803 he was bound apprentice to Mr. Taylor, a glover in Yeovil. Here he improved all his spare time in cultivating his mind, giving but few hours to sleep ; his Bible was closely studied ; he delighted much in secret retirement and prayer ; humility was a promi-

nent feature in his character, and this endeared him to all who knew him.

In 1807 he was admitted a member of the church at Yeovil. His affectionate conduct towards the members of the church individually drew forth the warmest affection for him.

In 1809 he entered upon a course of study at Bristol Academy. On the 8th of December, 1813, having obtained the concurrence of the College Committee, and being also approved of by the Committee of the Baptist Missionary Society, he was solemnly set apart to the missionary work at Broadmead. After reading and prayer, Mr. Sutcliffe, of Olney, requested Mr. Rowe to give a brief statement of his motives for engaging in the work of the ministry, and particularly in this important undertaking. Dr. Ryland recommended him to God in prayer. Mr. Fuller, of Kettering, then addressed him from Gal. ii. 20, "The life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave Himself for me." In the evening, Mr. Hall, of Leicester, preached from Acts v. 20, "Go, stand and speak in the temple to the people all the words of this life." Mr. and Mrs. Rowe sailed from Bristol, December 31st, 1813. On February 23rd, 1814, they arrived at Montego Bay: here he met with Mr. Vaughan, of Flamstead, who treated him kindly. Before he left the Bay, he learned that the people of Jamaica were strongly prejudiced against the Baptist denomination. From Montego Bay he proceeded to Falmouth, where he met with kind treatment from Mr. Fosbrook, to whom he had been recommended. He visited Mr. Baker at Flamstead, and preached to his congregation, consisting of about 500 persons, who seemed much interested in hearing him.

Mr. Rowe was greatly shocked with the wickedness

of the people of Jamaica. He says, “It is seldom that any one possessed of the least degree of morality, on first coming hither, can behold the general contempt in which religion is held without horror and distress. I have been assured of this by some who say they felt thus at first, but are now reconciled to that neglect of religion which custom sanctions! Some have told me that after a few years’ residence here I shall be the same, and that I have no more than common feelings, which by time and custom will wear off. But God forbid that this should take place. May his strength be made perfect in my weakness, and cause me, amidst all oppositions, to persevere to the end! May He keep me humble, and hourly sensible that Almighty grace alone can protect me from falling as low as the most abandoned of men, and from placing any dependence on present feelings, or present communications of grace, as sufficient against future temptations!”

Mr. Rowe soon waited on some of the neighbouring magistrates, to whom he was introduced. They did not oppose his preaching ultimately, but spoke of the prejudices of the people against the Baptists, and strongly recommended him first to open a school, and so to establish his character, and then to preach. He thought it right for a time to yield to this advice, contrary as it was to his own desire.

In April, therefore, Mr. Rowe took a house at Falmouth, and opened a school. At the same time he began a gratuitous Sabbath school for the children of poor people and slaves, whose owners would permit their attendance. Before he began to preach, he waited on one of the magistrates to tell him his design. This gentleman not only expressed his willingness, but assured him that so long as he continued to act with propriety, he would use his interest to promote the object of the

mission. He also discovered a solicitude to promote the school, and sent the child of a slave to be under Mr. Rowe's instruction.

Early in June, Mr. Rowe preached in his own home. His congregation consisted of about forty persons, a few slaves and some white people, chiefly persons of respectability. His text was, "What will ye do in the day of visitation?" All were orderly and attentive. The next Lord's Day seventy attended, more of whom were white people than on the former Sabbath.

We have not the whole of Mr. Rowe's correspondence with the Society in England. Indeed it is evident that at that time its publication would have been premature; but the Secretary of the Society, under date of January 11, 1815, says, "Rowe's journal from Jamaica is very good. Such appears to be the self-denial, economy, temperance, patience, prudence, and deep devotedness to God of that young man, that I doubt not the Lord will eventually bless him."

Under date of November 14, 1815, he thus writes respecting the mission:—"As to the present prospects of the mission, little can be said favourably; but I feel confident that after a few years they will be better. It appears, however, that the success of missionaries for some time will be very inconsiderable. I am more and more of opinion that the open and avowed profanation of the Lord's Day is one of my chief obstacles."

About six months after this (May 1, 1816), he was called to pass through severe domestic affliction, in the long and continued illness of Mrs. Rowe, and the death of two infants; but great as these troubles were, he was yet more oppressed by the difficulties opposed to his missionary labours. He writes thus to a friend:—"What remains still more distressing, on serious reflection, is the very unpromising appearances that have

hitherto been presented relative to the prospects of the mission, or rather, of the propagation of religion in general among the slave and other inhabitants of the island. Every lurking prejudice against missionaries has, for more than a year past, been newly aroused by the Registry Bill. Every public paper has long been, and is now, the vehicle of unfounded and invidious declamations against the missionaries, who are branded with the terms 'visionary,' 'fanatic,' 'enthusiast,' etc., and misrepresented as the most injurious pests of society. You probably have an opportunity of seeing some of the Jamaica papers. So critical, indeed, is the present period of political controversy between the mother country and the West Indian colonies, and so much are missionaries, without cause or desire, involved in it, that I scarcely know what to do more than to wait for a while to see the result, which, however, is much against my inclination and comfort. Yet I really believe that ere long religion will be more prevalent here than it has been at all, and that the slaves will be instructed.

" Since yesterday, when I wrote the above, I have had some conversation with Mr. Stewart, the Custos Rotulorum and acting magistrate of Trelawny. There are, I suppose, twenty or more magistrates in this parish. He asked me, and requested me to declare openly, whether any part of my mission was for the purpose of examining the state of the island, or returning any account relative to its civil or political affairs; which I ventured positively and candidly to answer in the negative. He assured me that he believed I should yet succeed in this community, as it became more acquainted with my disposition. He mentioned his having received, about twelve months ago, many anonymous letters written against me; one stating that I had gone

about secretly by night on the surrounding estates, instructing and seducing the negroes; another, that a letter of mine, directed to a Dr. Whitcalf, was opened, and found to contain information entirely political, with observations on the state of the slaves—of course of a nature unfavourable to the state of the island. He also said that a letter was written to the Mayor of Kingston—a well-authenticated document—stating that I actually had had communications with Mr. Wilberforce on the same subject, and that a letter was written by the Mayor respecting it to himself, to ascertain what foundations there might be for such allegations. He endeavoured to find out the authors of these letters, but could not, and therefore considered them as invidious and unfounded aspersions. He converses very freely, and appears very cordial to me, but advises me still to wait a little while before I begin preaching. I do not feel content to do so, yet I do not like now to displease him, since one of the first objects in the next session of the Assembly will be to examine the effects of the instructions, etc., of missionaries on the slaves; and he probably will introduce it.

“Dear sir, pray for us, that the Lord may direct all our steps, that He may deliver us from any imprudent presumption, and the fear of man, which often proves a snare.”

But the time of our friend’s departure was already at hand. Mr. Moses Baker gives the following account of his death:—

“Brother Rowe left Falmouth for Montego Bay, being then in good health. On Wednesday, the 26th May, 1816, he sent word that he wished very much to see me. Thursday, the 27th, very early in the morning, I received a message, saying that the doctors had given him over. I immediately got horses, and took Mrs.

Baker with me to Montego Bay, but by the time we got there he was departed."

On this painful event Mr. Baker remarks:—

"I have now been labouring these thirty years in the work of the gospel, and when I reflect how long I have been crying to the Lord for help, and now this brother came—and a sweeter tempered man I never met with—and he is taken away, it seems to put me to a stand. 'But the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.' Had I full liberty to call all my congregation together—I speak within bounds when I say I could call two thousand, all in a state of slavery. And now, if it please God to call me away to-morrow, what is to be done for these people? I think that I feel my departure is at hand; but I trust that I can, in some degree, use the language of St. Paul: 'I have fought a good fight.' I must close, wishing you and all the Baptist Missionary Society every needful blessing from the God of all grace, whose fulness is sufficient to supply all our wants."

Mr. Rowe was buried in the grave-yard attached to the parish church, Montego Bay, but the spot in which he is buried is not known. A tablet is erected to his memory in the Baptist chapel, Falmouth. In respect to his burial, the following is a copy of the record in the register of burials for the parish of St. James:—"1816, June 27th, Rev. John Rowe, Anabaptist missionary at Falmouth."

Remarks on this event are thus recorded in the periodical accounts of the Baptist Missionary Society:—"By one of those mysterious operations of the Divine hand, which sometimes remove from the scene of labour those who have been toiling in the preparatory stages of cultivating the moral wilderness, and give to others the more pleasing task of reaping the fruits of their

arduous exertions, this excellent man has been called to receive his eternal reward. Though stationed at a place where the most minute parts of his conduct were liable to the severest scrutiny, he conducted himself with such prudence and meekness as at length to gain the confidence and respect of the most prejudiced, and at his decease to produce that regret which a consistent and elevated display of the Christian character extorts, even in the profligate and careless. He has left behind him a memorial of the benevolent views of the Society which patronized him, and of the excellence of the sacred truths which it was the business of his life to propagate. If not distinguished by the literary attainments of a Martyn or a Carey, yet to none, probably, of those worthies who have laboured in heathen lands was our lamented friend inferior in that wisdom which cometh from above, and which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Mr. Rowe's labours in Jamaica were but short and interrupted; yet he did not labour in vain; the bread cast upon the waters was seen after many days. Mr. Mann, writing July 20th, 1827, says, "It will be gratifying to you to learn, that after the number of years which have elapsed since this station (Falmouth) was partially commenced by our lamented brother, Mr. Rowe, we were still able to trace the effects of his instruction. Some we found who, we have good reason to believe, are subjects of Divine grace, who have since been baptized, and who dated their first serious impressions to Mr. Rowe's teaching. The seed then scattered, though for a time apparently lost, has been silently and imperceptibly springing up, though under many disadvantages, and we trust that it will bring forth fruit unto eternal glory."

LEE COMPERE.

The second missionary sent to this island was Mr. Lee Compere, a member of the church at Halstead, in Essex, to occupy a station corresponding with Mr. Rowe's idea of the most favourable spot for spreading the gospel among the slaves. Mr. and Mrs. Compere sailed from Bristol, Nov. 21st, 1815, accompanied by two members of Broadmead, who were regarded as skilful in the management of Sunday schools. He at first settled down near Old Harbour; but on the pressing invitation of the negro Baptists, who amounted to several thousands, he removed to Kingston; but in consequence of their circumstances as slaves, their ignorance and disorderly conduct, he found only about 200 to whom he could administer the Lord's Supper. Yet even under his careful selection they had increased to 400 by the end of a month; and on three or four estates a revival of religion had commenced. On Lord's Day afternoon, July 28th, 1816, the congregation appeared to be exceedingly affected under the Word, which excited him to pray more earnestly for Divine influences on himself and his people. "I felt," says he, "as I never felt before, while speaking of the sufferings of the Redeemer. I could willingly have died in the pulpit. I enjoyed an unusual freedom of utterance, accompanied with an agonizing desire of plucking souls as brands from the everlasting burnings. In this frame I continued till my attention was arrested by the appearance of my audience. Many appeared exceedingly impressed, and the greater part were in tears. After the evening service, I was so fatigued that I was obliged to go very early to rest. This has been a distressing week. Mr. Bingar, the Methodist missionary, who got a licence to preach in Kingston at the same time that I did, has

exchanged worlds. How wonderful are the ways of God ! He just allowed this young man to surmount the opposition that was made to him (he had been twice refused a licence); and then He took him to Himself. I think I feel this removal of one of the labourers out of the Lord's vine-yard as much as any of their own missionaries can do. Do pray for us, and send us speedily as much help as you can." The labours of Mr. Compere brought on sickness; hence he writes, under date of October 7th, 1816:—"Through the good providence of God I am still on this side the grave. How long this will be the case I cannot tell. I am growing very weak, and have had some indisposition, which makes me think it may not be long. But I wish to leave it in the Lord's hands. Whatever is his will is certainly best, and ought to be mine. I trust, whether I live or die, that I am his, redeemed from all iniquity by the precious blood of the Lamb. Under this impression, I seem to have little concern for myself, whether I live or die. I hope, if I live, I shall live unto the Lord, and if I die, I shall die to Him." In a letter dated January 8th, 1817, he made an urgent appeal to the Committee to send out more help. Two days before this he had baptized fifty persons; "and here are," says he, "many souls continually heaving a sigh to England, and in their broken language continually crying out, 'O buckra, buckra, no one care for poor black man's soul ! Buckra know God in England. O buckra, come over that great big water, and instruct me, poor black negro !'"

Mr. Compere, becoming debilitated, resolved on departing to America, where he was afterwards usefully employed among the Indians in Georgia.

JAMES COULTART.

Mr. James Coultaart was born at Holywood, near

Dumfries, in Scotland, in the year 1785-6. His parents were members of the Scotch Church, and brought him up in strict attendance on its services. In his youth he became a communicant, and had a high opinion of his own religious character, while, as he afterwards declared, he was in total ignorance of his own lost condition, of his need of mercy, and of the excellency and glory of the Lord Jesus Christ, as the Redeemer and Saviour of sinners.

When he was approaching manhood he left home, and travelling to England for the purpose of following his trade, he settled in Birmingham. He there met with a pious countrywoman, who took a deep interest in his welfare. She invited him to accompany her to chapel, but although he complied, he derived no benefit from the service. She pressed him to go again; and to please her he went with her to the prayer-meeting. As they entered the vestry, the people were singing the hymn—

“Hail, sov’reign love, that first began
The scheme to rescue fallen man.”

The verse—

“Against the God that rules the sky
I fought with hands uplifted high,
And madly scorned his glorious grace,
Too proud to seek a hiding-place”—

aroused his conscience from its slumbers. It had all the force of heavenly truth, producing deep convictions, and leading to earnest prayer for mercy. After a long struggle with prejudice and his love for sin, he obtained an assurance of acceptance with God; he felt that his sins were pardoned; he was enabled to rejoice in God, and began to tell all around him of a Saviour's love. He united himself in church-fellowship with the Chris-

tian friends amongst whom he had got good for his soul, and was encouraged by them to devote himself to missionary work. A change of opinion, however, on the subject of baptism, led to his separating from them, and uniting himself with the Baptists. He was soon recommended by the venerable Isaiah Birt, the minister of Cannon Street, Birmingham, and others, to Bristol Academy, where he studied under Dr. Ryland. After remaining three years and a half at the Academy at Bristol, he was accepted by the Baptist Missionary Society, and his designation took place at Broadmead meeting, Bristol, February 7th, 1817—Mr. Berry, of Warminster, Mr. Saffery, of Salisbury, Dr. Ryland, and Mr. Winterbotham, of Horseley, taking part in the service.

Mr. and Mrs. Coultaart landed at Kingston on the 9th May, 1817. He found Mr. Compere so reduced by repeated attacks of ague, that he could scarcely walk across the house. Mr. Coultaart, therefore, met the people for prayer, as Mr. Compere could not preach, on Lord's Day, 11th May. "On Monday (he says) I saw the mayor and chief magistrates, who received me very kindly, and gave me room to hope that there would be no difficulty in obtaining a licence. On Lord's Day, the 18th, met the people for prayer, and was much pleased with the simplicity and good sense contained in the petitions of some of them, though some of them chaunted their prayers as loud as they could. There are many of them very ignorant, and their prejudices are evidently very strong, according as they take for or against anything. On the 21st, I applied to the Clerk of the Peace to move the Court in my favour, and the chief magistrates, having perused the documents from the Society, not only granted the licence, but ordered the court not to detain me.

"On Lord's Day, 25th, I preached in what was called

Robinson's Chapel to a large congregation of white, brown, and black people, who were very attentive. I think there must have been seven hundred present. Service begins at half-past ten, and at three. We are to meet only at church hours, which I rather regret; for, though something unpleasant might result from evening meetings, yet much good might be done by them."

Mr. Coultaart, a few months after, thus writes, under date August 12th, 1817:—"We have opened a school, without advertising, or any other parade. We wish to go on as our health and circumstances permit us. For want of knowing the customary terms of the island, we fixed our price too low, but we must at present go on as we have begun. I have not much time to attend to the school myself; for between visiting the sick, attending funerals, marrying, and settling disputes among the members, all my time is nearly occupied, and consequently Mrs. Coultaart has enough to do. We have a considerable number of children belonging to the members of the church under instruction; but we expect nothing for our trouble with them, as their parents cannot afford to pay. Our congregation is crowded, and very attentive and serious. The meeting-house will not hold above one-half of those who wish to attend. Many go away because they cannot hear. I am forced to change everything in which I preach, even to my shoes, which are often very wet. Many of the brown people are very excellent and respectable persons, though it is probable they that are most so will leave us when the Scotch kirk is opened, for want of accommodation with us. I expect to baptize nearly thirty on the first Lord's Day in September, in the sea, about five o'clock in the morning—that time being preferable to any other. Oh! that the same Spirit may rest upon us which witnessed and sanctioned

the Saviour's obedience, and the same joy be afforded us as was imparted to the believing Ethiopian after his immersion!"

But in the midst of usefulness, and enjoying largely the Divine blessing in his labours, Mr. Coul tart was called to suffer afflictions—the common lot of God's children. Hence, on the 23rd October, 1817, he thus writes to the Secretary of the Society :—" You will excuse my long silence, of which indisposition alone has been the cause. When the September packet sailed, I had a serious attack of the bowel-complaint common in this island, and Mrs. Coul tart was confined to her room through a complaint of a very alarming nature, which proved the forerunner of a deadly fever that has terminated her mortal career, and introduced her to her Father and her God."

An interesting memoir of Mrs. Coul tart appears in the Periodical Accounts of the Baptist Missionary Society. In the same letter Mr. Coul tart says, " Since my last we have baptized one hundred and eighty. We were as particular as possible in their examinations. Many of them gave a very pleasing account of the change they had experienced, and continue to adorn their profession. Think on me, my dear sir, under my present painful bereavement, and assist me with your prayers."

Mr. Coul tart was visited with sickness also in his own person, and that to such a degree as to render it necessary for him to return to England for a season. During his stay in England, he was busily engaged in collecting money to assist in building a commodious place of worship for his large and increasing congregation, and was successful in his appeal to the Christian public. He also found in the person of Miss Green, of Salisbury, a suitable companion of his missionary life. He accordingly married again ; and in the latter end of November,

1819, his health having improved, he returned with Mrs. Coultaert to Jamaica.

On the 11th March, 1820, he wrote a letter to Dr. Ryland, from which we extract the following. After referring to the death of Mr. Kitchen, he says:—"Our congregation is becoming larger; I have had the curiosity to try the temperature of the pulpit when we are all collected on the Lord's Day; it is on an average—though it stands between two pretty large windows, without glass—120° Fahrenheit. Is it any wonder your missionaries die? The doors and windows are as full as if the people were packed into them. What can I do, my dear sir? I cannot order them away, for hundreds go away that cannot hear my voice, and will not come again, as there is no prospect of accommodation. Your heart would rejoice if you could once see poor sinners drinking in, with intense eagerness, the news of a kind and all-sufficient Saviour. O, sir, I feel, whilst preaching to these poor beings, as if my whole soul were poured forth in every sentence. I would, indeed, lift up my voice like a trumpet! Yes, oh could I, it should be loud and powerful as that which will awake the dead."

Mr. Coultaert was anxious to extend the gospel eastward, and to this end he paid a visit to the parish of St. Thomas-in-the-East, where he was very kindly received; and it is a matter to be regretted that, notwithstanding many pressing invitations, that end of the island has not had so much attention from our denomination as the open field for missionary labour appears to have demanded.

The work of the Lord still progressed in the preaching of the Word. Under date of April 16th, he writes:—"If God spare me until next Lord's Day, I expect to baptize eighty persons. Of these we have good reason

to hope well, though some, after the strictest examination, deceive us. I think I do not exaggerate when I say these have been selected from twice that number, who have, even with tears and prayers, entreated us to receive them. I often feel it painful, indeed, to refuse them immediate admission."

In the latter part of 1821, Mr. Coultaart paid a visit to Montego Bay, and saw the then venerable Moses Baker, who had become so infirm as to be almost incapable of continuing his labours. This visit was the means of introducing Mr. Tripp to take the charge of the Crooked Spring Church.

On the 27th January, 1822, it was the happiness of Mr. Coultaart to open the spacious chapel, the building of which had caused him so much labour and anxiety. Respecting it, he says, "Our chapel was opened last Lord's Day, and numerously and respectably attended. I made some remarks on the reports current about us, and some unknown gentlemen have been induced thereby not only to vindicate, but advocate our cause, and earnestly solicit the public to support an institution 'so likely to be advantageous to the public welfare.' You will praise God with us for a result so unexpected. The day for opening the chapel had been advertised, and by nine in the morning (an hour-and-a-half before service) many hundreds of people were waiting for admission. When the doors were opened, the place would have been filled to excess at the first rush, had not persons been stationed so as to keep the galleries clear for strangers. Upwards of 2,000 persons were numbered within, and we are moderate in saying that 500 were without on benches. Much must be attributed to novelty; but we have reason to hope we shall be tolerably well attended generally. If all our members could attend, we should have no room for strangers; but not two-thirds of them

can attend at one time, and therefore we must depend upon occasional visits from others."

Mr. Coultaart was anxious to establish a mission station at Anotta Bay ; and on the arrival of Mr. Thomas Knibb he visited that place ; but towards the end of 1823 Mrs. Coultaart's health failed, and it was deemed advisable that he should accompany her on a voyage to England. They arrived safely at Liverpool after a tedious voyage of eleven weeks. Mr. Godden went home in the same ship through sickness. Mr. Coultaart remained but a very short time in England, and after a few weeks re-embarked to pursue his important missionary labours, and arrived in Kingston on the 6th April, 1824, only about three weeks before he was found attending the death-bed of Mr. Thomas Knibb, whose loss was very keenly felt by him.

In the latter part of 1824 Mr. Coultaart was induced, by a concurrence of favourable circumstances, to purchase some premises that were for sale at a place called Mount Charles, around which were many persons anxious to hear the gospel, and who showed their interest in the cause by subscribing towards the purchase.

In 1826, Mr. Coultaart again visited England, Mr. Flood, of Mount Charles, occupying for the time his vacant pulpit at Kingston ; but the indefatigable missionary had returned to his post before October 1827 ; for a letter of that date testifies to the usefulness of religious tracts :—" The desire for reading is far beyond anything witnessed in this colony hitherto. Several—I think five or six persons of colour, and very respectable in their appearance—have joined the class here, under the minister's care, through reading the tracts. There is a pious soldier at the camp who reads tracts to one or two-and-twenty of the same regiment, and Mr. Knibb was informed that two or three of them have become very thoughtful

about the things of eternity." In a letter somewhat later, he gives a pleasing account of the examination of the school under the care of Mr. Knibb :—"Three hundred children were present, and exhibited specimens of their skill in reading, writing, and arithmetic. Many, in the two latter departments, were admirable indeed. The girls presented specimens of needlework, most of which are intended for kind friends in England."

Mr. Coultaert, for a season, retired to Mount Charles, with a view of regaining health; and he subsequently again took charge of the church at East Queen Street; but health once more failing him, he thus writes in October, 1830, "I believe that Mrs. Coultaert made you acquainted with my illness by last packet; I did not then think that my life would have been spared to this date, but I am alive to tell you how much more than ever I am indebted to the exceeding riches of his *grace* who died to save. I had never endured so much pain before, and I can say, too, that I never experienced so much mercy. I cannot help bearing my testimony to the loving-kindness of the Lord. Just before one of the most alarming paroxysms of my complaint came on, which was aggravated by the most amazing mental gloom, I had one of the sweetest seasons of communion with God and Christ that I ever experienced. It seemed as if the blessed God, foreseeing that which was about to rest upon me for a time, sent an angel, nay, came Himself, to minister comfort to a most weak, sinful, and trembling worm. In the horror of great darkness, which fell upon this *poor spirit*, I had the abiding sense of that kind visit from God to support me. Shall I ever forget such love, such condescension? Oh that I might not—but, woe is me, I am a sinful man, O Lord! This affliction has been *very trying*, as it has been quite new to me, and alarming in all its symptoms;

but I rejoice in it, as a proof of his love, who corrects his children for *their profit*."

In the anticipation of Mr. Coul tart's retirement from Kingston, the Committee were anxiously desirous to meet with some minister to succeed him, possessing, in addition to other requisites, competent experience in the sacred office.

Mr. Shoveller accordingly arrived to take charge of the church at East Queen Street in April, and Mr. Coul tart and his wife departed for a temporary sojourn in their native land; returning in February, 1834, with Mr. Phillippe for an associate, to their post of labour.

The missionaries and their families were received not only by the Baptist brethren, but by great numbers of the community at large, with the most decided marks of pleasure and respect. It was arranged that Mr. Coul tart should proceed to labour in St. Ann's, and its subordinate stations, Ocho Rios and Brown's Town, where the most happy results had already attended the labours of his esteemed predecessor, Mr. Nichols; the congregation at the Bay being about 400 in number, with the prospect of great increase. At the earnest desire of several negroes who came from thence, Mr. Coul tart visited the Pedro Plains, twenty-five miles from St. Ann's. These poor people had never before seen a white minister, and such was their anxiety to hear the gospel, that not less than 150 of them went over to St. Ann's to entreat him to visit them at their own residence.

In a later part of the year Mr. Coul tart sustained at this place considerable annoyance from the planters or their agents, and some of the overseers had gone so far as to pull down a temporary shed which the negroes at Pedro Plains had erected to shelter them while

attending divine worship. At Brown's Town, also, the temporary building used as a chapel had been destroyed by the torch of some midnight incendiary. The magistrates, however, instantly met to inquire into this disgraceful outrage; and, in concert with the Custos of the parish, S. M. Barrett, Esq., offered a handsome reward for the discovery of the perpetrator. The blind and furious determination of some of the old members of the Colonial Church Union, to prevent the spread of religious instruction, seemed likely to recoil on their own heads; and, humanly speaking, nothing but the wise, humane, and dignified conduct of the Custos saved the parish from the horrors of martial law. He applied to Mr. Coul tart, requesting him to use his influence with the negroes to quell the spirit of insubordination which had begun to show itself among them; and, in addition to this, met them in person at Ocho Rios, gave them an excellent and animated address, explaining to them the nature of the new law, and expostulating with them in the warmest and kindest manner. All present were much pleased with his kindness, and promised to do all they could to allay the existing evil.

Mr. Coul tart was now assisted in his multiplied labours by Mr. John Clark, who arrived from England in the early part of September, 1835, and he was greatly refreshed and encouraged by the aid thus furnished him in the cultivation of his wide and important sphere of exertion.

But the time of Mr. Coul tart's departure was at hand, and his labours in Jamaica were to be exchanged for rest in heaven. He expired at his residence at Tydenham on Tuesday, July 12th, the same day on which his fellow-labourer, Mr. Nichols, also died in England. Mr. Clarke, of Jericho, whose station was the nearest,

hastened to attend and conduct the funeral services of his much-lamented friend and brother; and the solemn event was noticed and improved on the next Sabbath by the missionaries generally throughout the island.

In reference to Mr. Coultaut's death, the editor of the "Missionary Herald" (Sept. 1836) remarked—"Mr. Coultaut had resided in Jamaica longer, by several years, than any of his brethren, having entered upon his labours at Kingston early in 1817. His personal and domestic afflictions have been great, and for many years he had to endure much opposition; but the hand of the Lord was with him, and few ministers, probably, have been more successful in awakening and converting sinners from the error of their way. In two or three years after he settled at Kingston, he was under the necessity of providing increased accommodation for his numerous hearers; and the spacious premises in East Queen Street, including a chapel capable of seating 2000 persons, a dwelling-house for the minister, and a school for the daily instruction of poor children, were built under his personal superintendence. Since Mr. Coultaut's last return to Jamaica he has been stationed at St. Ann's; and the pleasing accounts of his progress and extending labours in that needy district must be fresh in the recollection of our readers. But the simple piety, transparent integrity, and warm benevolence of our deceased friend were all insufficient to overcome the rooted prejudices still cherished in some quarters against the missionary name and character. It has since become an urgent question, how these important stations, thus suddenly bereaved of their senior pastor, are to be supplied. Our only resource is in the power, and faithfulness, and love of the Great Head of the Church. Amidst all these ceaseless fluctuations which agitate and per-

plex us here, He is the *same yesterday, to-day, and for ever.*"

The following remarks of Mr. Baylis, of Port Maria, will show what regret was felt for the loss of Mr. Coul tart by his missionary brethren :—

" The death of our highly-esteemed Brother Coul tart is a serious stroke to the mission here, especially now, when we are so much in need of more labourers ; but the Great Head of the Church does all things well. Though we cannot see why He calls away his servants in the midst of their useful labours, yet, no doubt, He will make everything subservient to his glorious purposes. The death of Mr. Coul tart was very unexpected. When he was here at the opening of Oracabessa Chapel, he appeared to be in as good health and spirits as I ever saw him ; but how uncertain is life, and how important that we should work diligently while it is day ! I believe our departed friend did work to the full extent of his power, and there is no reason to doubt but that he is now enjoying the rest that remaineth for the people of God. I endeavoured to improve his death both here (Port Maria) and at Oracabessa. The people here were much affected by his death, as he was the first who brought the gospel among them. He used, many years ago, to come over from Kingston, a distance of forty-three miles, and preach to the people in this neighbourhood, before any minister was settled amongst them. I feel for poor Mrs. Coul tart ; I hope the Lord will be her comfort and support."

A tablet to the memory of Mr. Coul tart and Mr. Nichols was erected in the chapel at St. Ann's, bearing the following inscription :—

In Memory of
THE REV. JAMES COULTART,
BAPTIST MISSIONARY,
Who departed this life at Tydenham, St. Ann's, July 12th, 1836,
AGED 49 YEARS;

ALSO OF
THE REV. SAMUEL NICHOLS,
BAPTIST MISSIONARY,
Who died at Tor, England, the same day,
IN THE 84TH YEAR OF HIS AGE.

THE FORMER WAS LONG PASTOR OF THE BAPTIST CHURCH AT
EAST QUEEN STREET, KINGSTON, AND FROM 1834 TO HIS
DECEASE, PRESIDED OVER BAPTIST CHURCHES
IN ST. ANN'S, OF WHICH

THE LATTER WAS PASTOR FROM JUNE, 1829, UNTIL COMPELLED IN
1832 TO LEAVE, BY THE VIOLENCE OF PERSECUTION,
HAVING IN TURN SUCCESSFULLY OCCUPIED THE
SAME SPHERE OF LABOUR IN THIS
ISLAND !

THEY, THRO' THE MYSTERIOUS, THO' UNERRING ARRANGEMENTS OF
DIVINE PROVIDENCE, APPEARED ALMOST AT THE SAME
HOUR AT THE THRONE OF THE ETERNAL.

THIS TABLET

IS ERECTED BY THE BAPTIST MISSIONARIES IN THIS ISLAND,
AND THE CHURCHES IN THIS PARISH,
AS A TOKEN OF THEIR ADMIRATION OF USEFUL TALENT,
ARDENT PIETY, AND UNTIRING ZEAL, WHICH IN THEM
WERE HAPPILY UNITED ;

AND OF THEIR GRATEFUL REMEMBRANCE OF THE SUCCESS THAT
ATTENDED THEIR WORK OF FAITH AND LABOUR OF LOVE.

CHRISTOPHER KITCHING.

CHRISTOPHER KITCHING was born at Leeds, October 3rd, 1788. In his fifteenth year he was apprenticed to a cloth-dresser, in which employment he continued till he entered on the work of the ministry. Of his early life he thus writes:—"In my tenth year my mother died, whom I loved much, and who had been a means, in the hands of God, of keeping me from many acts of folly, of which afterwards I was guilty. Having lost my mother, who watched over me, admonished and reproved me, and my father being from home, I was left at liberty to follow the desires of my heart. When the work of the day was over, I gave loose to the depravity of my heart, and lived in the practice of almost every youthful lust and act of dissipation; yet, during this time, I attended the public worship of God on Lord's Days, and had many convictions that I was wrong, made many resolutions, and, in my way, prayed; but when these convictions wore off, I was 'like the sow that returned to her wallowing in the mire.' I went with my master to Ireland, where I found many things to attract my notice; it was in this country that I entered into the list of the profane, and swore allegiance to the Prince of Darkness. In my twenty-first year I left off attending on public worship, and spent my Sabbaths in reading romances, plays, and novels, chiefly, when the weather suited, in the open fields. After my return to this country, one Sabbath day, as I believe, in May, 1809, I providentially met a young man, who requested me to go with him to Salem Chapel, to hear Mr. Parsons preach. That was a time of love, the Word came with power. The work of God was carried on very gradually, for it was not till the beginning of 1810 that I was led to forsake my former companions for the company

of those whom I had shunned and despised. It pleased God, by the Holy Spirit, the Comforter, to bring my soul into the liberty of the sons of God, under a sermon preached by the Rev. Samuel Bottomley, of Scarborough, in Salem Chapel, Leeds, from Psalm cxix. 59. I saw that a Manasseh, a Saul of Tarsus, the sinners of Jerusalem, and others, had thought on their ways, and had been enabled to turn their feet to God's statutes! That the blood of Christ had been sufficient to cleanse them from their sins, and that it was sufficient to cleanse away mine. My prayer was turned into praise, my mourning into rejoicing—"I could trust in God as my Saviour." He was received into the church under the pastoral care of Mr. Parsons, in March, 1811.

Mr. Kitching, enjoying Christian communion, and the advantage of social worship with the disciples of Christ, grew in knowledge, and increased in strength daily. Those members of the church who knew him best could testify how holily and unblamably he walked before the world, and in the church of God; with what *humility, meekness, and zeal*, he was ready for every good work. At this time, he manifested, in an eminent degree, a concern for the increase of the Redeemer's kingdom, and the salvation of perishing sinners. He was encouraged by his friends to exercise his talents in village preaching in the neighbourhood of Leeds, which he frequently did on Sabbath evenings.

Preparations were now made for him to enter on a course of studies under Dr. Bogue of Gosport; but, at this time, his attention was arrested by an account given of the alteration of sentiment in Messrs. Judson and Rice, the American missionaries to Burmah, on the subject of believers' baptism. At length his mind became fully satisfied, and he was baptized, on a profession of his faith in the Redeemer, by the Rev. John Tuckett,

August 7th, 1814, and joined the church under his care, at Bramley, near Leeds. By this church he was called to the work of the ministry, Christmas, 1814, and he consequently entered the academy at Little Horton, near Bradford, to pursue his studies under Dr. Steadman.

On the 30th July, 1818, he was set apart to missionary work, together with Thomas Godden—both as missionaries to Jamaica—at the Baptist meeting-house, Badcox Lane, Frome. In the course of his reply to the important inquiry—"HOW DO YOU INTEND TO EXERCISE YOUR MINISTRY AMONG THE HEATHEN?"—Mr. Kitching said:—"If the Lord be pleased to carry me to the place assigned me, I am resolved, through Divine assistance, to walk closely with God, to preach the gospel to those among whom I reside, as often as an opportunity offers; and, by faithfulness and affection, to recommend to them that Saviour who is all my salvation and all my desire. As the salvation of those heathens lies near my heart, and, as I shall not have to attend to any foreign language, I am determined, in the strength of the Lord, to go forth to my work, and to spend and be spent in order that the Redeemer's kingdom may be advanced.

* * * * I wish to know nothing among men save Jesus Christ, and Him crucified! I consider the grand aim of my mission is to bring sinners to Jesus Christ, and this shall be my constant aim, either through the medium of Bibles, catechizing, or preaching, or in any other way my head or my heart may devise. * * * I am conscious that to perform these things aright will be hard work; that much wisdom and prudence, as well as grace and strength will be necessary. I am also sensible of my small attainments and inexperience, and, on these accounts, am ready to sink beneath the load, and to inquire with the apostle, 'Who is sufficient for these things?' But, looking to Him, in whom it hath pleased

the Father that all fulness should dwell, and relying on his many great and precious promises, I would go forth in his strength. And, now, in the presence of the all-seeing God, in the presence of attending angels, and this assembly, I would dedicate body, soul, and spirit to the cause of my blessed Redeemer; praying to be his in time, and hoping to enjoy Him through eternity. Oh my dear fathers in the ministry, and my Christian brethren, pray for me that I may be a good missionary, a faithful labourer, and a diligent watchman in my Lord's service! Pray for me that I may be able to endure hardness, suffer privations, brave dangers, and be faithful unto death. If God should make me useful to the conversion of sinners, and own me as an instrument in advancing his kingdom, my heart's desire will be granted, and all my hopes will be accomplished."

Mr. and Mrs. Kitching arrived at Kingston on the 18th of September, 1818, where Mr. Kitching occupied the place of Mr. Coultaart, during his visit to England for the benefit of health. He visited Spanish Town, and found the people there desirous of having a minister. In January, 1819, he baptized sixteen persons in the sea, and in April he speaks of the enlargement of their place of worship. He says—"Our congregation still continues to increase, and it pained us to see so many people go away, who could not get in. We have, therefore, procured a number of deal boards and nailed them together in their rough state. We shall now be able to seat 250 more than we could before, and we expect that all these boards will be found useful when the new chapel is erected. Since I wrote last I have baptized twenty-two persons; I heard the experience of them all, and was much gratified."

In October, 1819, he speaks of another baptism of thirty-seven, before a large company as spectators, and

of a visit to Mount Bay, and Manchioneal, with a view to forming a new station on the arrival of Mr. Coultaart.

But these hopes were not destined to be gratified. Mr. Kitching was seized with fever in December, 1819, and, after a short but severe illness, he expired on the 18th of the month. His services in the missionary field were short, as he had been but little more than a year in Jamaica, and their close was sudden and truly afflictive.

In a communication from Mr. W. H. Bond to Dr. Steadman, respecting his death, Mr. Bond says—"His loss, as a friend, will be felt by the poor and afflicted, whose burden he was ever ready to lighten, and whose comfort he was ever ready to increase; but his loss is greatest to the missionary cause in this island. Alas! that is incalculable. Acquainted with the nature and feelings of those his work laid among, he was highly instrumental in drawing them from their evil propensities, and checking the impetuosity of their tempers; he reconciled their differences without embroiling himself; supported the dignity of the Church, and was respected, highly respected, by all. He was a man—if I may be permitted to judge from practical observation—who was eminently calculated for the situation which Providence called him to fill. Steady, upright, and consistent, he carried his plans into effect, and had the gratification of seeing them blessed, by their object being accomplished. He was affable to all around him, was incessant in his labours to bring the people into order, and on all occasions manifested to them that he was not endeavouring to lord it over the Church, but to afford them his assistance, to add to their comfort and purity. Many a tear have I seen him shed when lamenting the depravity of those over whose souls he endeavoured to watch; but, it was a high privilege allowed him, a week before

his illness commenced, when, in attending the death-bed of one of the members of the church, she told him that she owed her hopes of heaven to impressions she had received under his preaching ; that she was then living in the open indulgence of sin, and had been re-called from this iniquitous manner of life to the knowledge of Jesus Christ, the Lord. Many more, I have no doubt, will, at that great day, acknowledge him as the instrument of their possessing eternal life.”

THOMAS GODDEN.

It was on Thursday, July 30th, 1818, and in the meeting-house at Frome, that Mr. Thomas Godden, together with Mr. Christopher Kitching, was set apart for Jamaica missionary work.

Mr. GODDEN, in answer to a question usually proposed on such occasions, as to “The manner in which he had been led to devote himself to the service of Christ as a missionary,” stated—That in early life he had entered the royal navy, and for several years experienced the usual vicissitudes attending the naval profession. His career in it was terminated by a captivity of eight years’ duration, at Arras, in France, where he endured great hardships, and saw many brave companions around him sink under the pressure of their sufferings. Here, however, it pleased Him, who is wonderful in counsel, and excellent in working, to deliver him from a yet more degrading captivity, and, in the best sense, to make him free indeed. This joyful change was effected by means of a fellow-prisoner, who was accustomed to speak to them the words of salvation. Released at length, by the conclusion of the war, he returned to his own country, united himself to the Baptist Church at Newbury, and was soon after called by them to the work of the ministry.

At his ordination, Dr. Ryland gave the charge from

Matt. x. 16, “Behold I send you forth as sheep in the midst of wolves, be ye therefore as wise as serpents and harmless as doves.”

Mr. Godden embarked on February 25th, 1819, and arrived at Kingston on the 9th of April. The next day he heard Mr. Kitching preach to a crowded audience, “which,” he says, “was the most attentive I ever saw.” On the 12th he and Mr. Kitching went to Spanish Town, and secured a residence, and a place in which to preach. On the 11th of July, he says—“This morning, at seven, I began, in the name of the Lord, to tell the people of the *mercy of God*. He preached from Matt. xxii. 42, ‘What think ye of Christ?’” Another service was held in the afternoon. The house, yard, piazzas, and windows were crowded; more than 600 were present. The enthusiasm of the people, because of the ministry, was beyond all description. “May it,” says the missionary, “be effectual for Christ’s sake.”

Subsequently, Mr. Godden writes:—“It is my earnest and devout endeavour to preach Christ, and to keep self behind; I think I would rather suffer anything than not preach Him, who, I hope, is more lovely, every way, to my soul than all besides. I feel I am a poor sinner, a weak Christian, labouring under the intolerable weight of a body of sin, groaning, as I creep toward heaven. But, my brethren, I cannot help weeping now for joy, that I feel, also, the Omnipotent Jesus supports me! I have no native strength, but my poor soul, with all its sin, weakness, and meanness, is cast on Jesus, and I feel, too, that hell, with all its horrors, ought to be my portion, for being destitute of the most perfect love to Him for one moment!

“You will be happy to hear my congregation continues to increase. We are in a fair way to do well. I think it is a mercy.”

In September Mr. Godden suffered severe sickness. During his sickness his wife gave birth to a child ; from her confinement she appeared to be recovering fast, till the eighth day, when she had a slight fever ; this was followed by a second attack, which terminated in her death. As soon as Mr. Godden recovered, he was again actively engaged in his Master's work. In the month of July, 1820, he narrowly escaped being burnt in his bed. In a communication to Dr. Ryland, he says—“Our meeting-house is burned to the ground. A malignant fellow thought to have consumed me in bed ! He is gone to eternity ! I lost every article except a few shirts, handkerchiefs, etc., and a few of my wife's clothes, and of bed and table-linen, etc., not a hand-towel saved ; but can't detail. Should God spare a poor sinner, whose only wish is to serve Him, I will do it as soon as I am able.”

In a subsequent communication, Mr. Godden gives details of the fire :—“July 17th, a prayer-meeting as usual ; on the evening of which I retired comfortably to rest, hoping to witness greater things in the church in future. But, alas ! in the dead of the night my servant alarmed me with the cry of ‘Fire, massa ! fire, massa !’ Flames already blazed from a negro-house almost as high as the branches of a neighbouring tamarind tree. Turning my eye down the street in a southerly direction, to my unspeakable astonishment, I saw the shingles of my front piazza on fire, the flames not more than three feet high. In a moment I flew to the front door, calling for water as I ran, which, with a saucepan, I threw up, and nearly extinguished the fire. But one wretched shingle refused to yield to my exertions, it would still burn, and, in a moment, communicated what could not be overcome. The house was therefore burnt to the ground. Convinced I could do no more to the

bed-room, I slipped on some articles of dress, seized the drawers sent hither by Mrs. Ryland, containing some of Mrs. Godden's clothes and £250 belonging to the church, and dragged them out of the room. When about two yards from the bed-room part of the roof and ceiling of the hall fell in a blaze, and with a dreadful crash, near my shoulder, and effectually cut off farther communication with the bed-room. This part of the catastrophe could not have taken up more than two minutes. The bed-room and all its contents were of course abandoned; and I then assisted in dragging from another room the book-cases, so far and safe, amidst the falling of shingles and ceiling, and volumes of melted lead. I certainly escaped with greater danger and less warning than Lot from Sodom. In five minutes from the first alarm I was in the street with all I could save. Had I slept three minutes longer, another would have said to you, 'Godden has been burnt in his bed.' Had the breeze not timely subsided as it did, Spanish Town, on the next morning, would have presented, perhaps, one scene of desolation."

Mr. Godden's previous state of health had been feeble, and this heavy calamity considerably retarded the progress of recovery. Of the tenderness with which his people watched over him, he mentions one anecdote, which affords an affecting proof of the negroes' strong attachment to their minister. He says:—On the night of the fire, a poor young woman, a slave, whom I had previously baptized, exerted herself much in carrying water from the river, and, when nearly exhausted, she inquired of the bystanders, '*Where my minister?*' A person answered, 'He is burnt in his bed.' The poor thing inquiring, fell down, and expired immediately, without uttering another word. She was a good woman; I rejoice in the hope of meeting her in bliss."

His feebleness, however, continued, and, in the early part of 1823, his health was so far impaired, that the Committee recommended him to return to England, in the hope that a change might be blessed to its restoration. He accordingly embarked, and arrived at Liverpool, after a tedious passage of eleven weeks; but, in November of the following year, he expired at Laurence Hill, near Bristol, leaving behind him an orphan boy of about five years of age.

JOSHUA TINSON.

JOSHUA TINSON was born at Watledge, in Gloucestershire, on the 25th January, 1794. The period of childhood and youth was passed in the humble seclusion of a country village, and afforded but little material for narrative.

His parents, during most of his earlier years, attended the Established Church, but though professors of religion they were not the subjects of vital godliness. Subsequently, however, they united themselves with an Independent congregation in the neighbourhood, and were there instructed in the way of God more perfectly.

Their son Joshua was of an active and lively temperament, and manifested great delight in reading, and in the acquisition of general knowledge; his favourite books being the Bible and "Pilgrim's Progress." The historical parts of the Old Testament he read over so repeatedly that they became inwrought into his memory, and as he often related, "many a pleasant evening did the recital of them afford to him and to his juvenile companions." When not more than eight years of age he has been requested to take his seat on a small plot of green sward over-shadowed by a wide-spreading sycamore that grew near the village, and there in the twilight of a long summer's evening, amuse and edify.

his audience, by relating some of the beautiful narratives recorded in the Old Testament.

At an early age he became the subject of religious convictions, and about his ninth year he had a deep and powerful impression of the value of the soul and the importance of eternity. This feeling, however, was only of transient continuance. But first religious impressions are not easily obliterated, and hence he almost immediately after his defection humbled himself before God, and reasoned with two or three of his young companions on the awful realities of eternal torment, and the tremendous consequences of apostacy and unbelief.

At thirteen years of age he was employed in a large factory at Nailsworth, where his father was superintendent of the dyeing and some other departments of cloth manufacture ; and there he acquired a knowledge of the different branches of the business.

He was now introduced to the Sabbath school at Shortwood, and attended the Baptist chapel there for a considerable time. His occupation being such as to allow him intervals of leisure, he almost habitually carried a book about his person, and often while working committed to memory hymns from the collections of Drs. Watts and Rippon.

In 1814 he began to pay more attention to the Sabbath, but was still undecided as to the denomination of Christians he should join ; visiting each of the places of worship in the village as circumstances or inclination dictated.

The exact date of his conversion cannot be with accuracy ascertained ; but one Sabbath afternoon, during the year just named, he was induced to hear a celebrated preacher from Wales, at a chapel of Lady Huntingdon's connection. The text was the parable of the sower.

The sermon impressed his mind, and he says, “If there be any period on which I can fix as the period of decision it must be *that*; this led me again to attend the Baptist chapel at Shortwood, the minister at which was the Rev. W. Winterbotham, under whose continued and instructive teaching my mind was gradually led into the truth as it is in Jesus.”

For a time he walked in spiritual darkness, but he was finally introduced into the glorious liberty of the children of God, and rejoiced with joy unspeakable.

He was now speedily employed in the work of Sabbath school teaching, and sometimes preached in the neighbouring villages on a Sabbath evening.

In October, 1815, he joined the church at Shortwood. After a considerable period of probation, the deacons and many of the members of the church expressed their desire for his entering the ministry, about which his own mind had often entertained serious thoughts, though he had never ventured to mention them to others.

After much consultation with his friends, it was decided for him to spend some time under the tuition of a private minister, and accordingly in June, 1817, he went to reside with the Rev. Joseph Kinghorn, of Norwich. Having completed his term of study under this eminent servant of God, he left Norwich in June, 1818, and entered the Bristol College, where he continued his studies till 1822.

Here his sense of the importance of religion, and his desire for the salvation of men, gradually became deeper, and made him increasingly anxious for the conversion of his fellow-creatures. He thought on the millions of heathen who were perishing in ignorance and guilt; his heart pitied their wretchedness and misery; and he felt an increasingly earnest desire to engage in the missionary cause.

He entered the college as a missionary student for the East, but an urgent case requiring a missionary in the West Indies, he was asked if willing to go at once. Indisposed to make choice of his own immediate field of labour, he expressed his perfect readiness to acquiesce in any arrangement in this respect the Committee might think proper to make respecting him; and he says, "Never have I had reason to regret this entire surrender to God's disposal to go where, and to be engaged in the way his providence directed me."

This determination was to him indeed a source of satisfaction and comfort, scarcely to be appreciated by those who go forth to foreign fields of labour under different circumstances. He ever felt that he was where God would have him be.

Mr. Tinson was married on the 19th of February of this year to Miss Elizabeth Haines, who was then residing at Horsley, in Gloucestershire. On the 13th of the following March he was ordained at Eagle Street, London. The services on this interesting occasion were conducted principally by the Rev. Messrs. Hoby, Saffery (sen.), Pritchard, and Winterbotham. The latter, Mr. Tinson's pastor, delivered the charge from Rev. ii. 10, so happily exemplified in the life and death of him to whom it was addressed, "Fear none of those things that thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life."

A few days after he sailed for Jamaica, in company with Mr. and Mrs. Bourne, missionaries of the same Society appointed to Honduras, and he landed at Morant Bay, May 31, 1822. Here he was very kindly received by Mr. Shipman, of the Wesleyan Missionary Society, the rector of the parish, and several other gentlemen of high respectability, as well as by the poor degraded bondmen at whose importunate solicitations he had been

sent. But being by the authorities of the parish refused a licence to preach in St. Thomas-in-the-East, he proceeded to Kingston on a visit to Mr. Coulart, almost the only Baptist missionary then on the island; and during his sojourn there he received an invitation to take the pastoral charge of a society of the Baptists gathered together by Mr. Liele, and previously connected with the Missionary Society. Accordingly, Mr. Tinson undertook the pastoral care of this church, August 8, 1822. It then assembled in a commodious, detached, isolated building, on the windward road considerably to the eastward of the town. Many of the people and deacons had long desired to have a chapel in the city, both from the inconvenience of the old place and to meet the wants of those who were willing to attend but could not travel so great a distance. Premises were soon engaged in Hanover Street, and after some necessary alterations and repairs, a commodious place of worship in a good locality was opened on the 24th December, 1826, when Messrs. Phillippo, Flood, and Knibb took prominent parts in the interesting services. With a view to relieve the Society of his support, Mr. Tinson, soon after his settlement in Kingston, undertook the charge of a classical school, which he conducted with considerable success. His usual number of pupils was about sixteen, and many of them were sons of the most respectable merchants and professional men in the city, who held Mr. Tinson in the highest esteem. He had the satisfaction subsequently of seeing some of his pupils occupying the highest situations and offices in the colony, and of knowing that they still retained for him undiminished respect and regard.

His health about this time failed under his accumulated labours, and a change of climate was deemed necessary. He therefore visited America in 1828, where he

was received with great courtesy, and experienced much personal kindness from Christian friends. Here he travelled extensively, visiting thirteen or fourteen of the United States; sailed afterwards by New York for England in May, 1829, and arrived there the following month.

During the whole of his stay in his native land he travelled and preached for the mission. At the end of the year he returned to Jamaica, and soon after his arrival commenced the station at Yallahs, where he purchased commodious premises on behalf of the Society, and erected upon them a dwelling-house and chapel, the latter of which was opened in 1835.

In or about the year 1837, his health again failing, he visited America a second time, remaining there about five months, and deriving great benefit by the change. He continued to labour at Hanover Street and Yallahs till 1841, when he was obliged again to leave the island on account of ill health, having had a severe attack of fever attended with paralysis. By the advice of his missionary brethren and several medical men, he sailed for England with his family in June, 1841. While here, he again travelled very considerably for the mission, visiting almost every county, as also Ireland and Wales. It was during this latter sojourn that he was requested to take the oversight of the Theological Institution about to be established in Jamaica. Previously to this, in 1839, at an association of the missionaries at Montego Bay, a letter had been handed to him by Messrs. Phillippo, Burchell, and Knibb, requesting him then to take the presidency of a theological institution to be established in Kingston. He consented, and premises were soon after taken in the latter place, and fitted up for the accommodation of six students. At the time, however, that he was about to commence his duties, he was laid

aside by the severe illness before-mentioned, and consequently gave up all idea of the tutorship. When he left for England he relinquished the charge of the church at Hanover Street, intending, if his health should be sufficiently restored, to return to Yallahs and labour there; but when in England, being urged by the Committee, in conjunction with missionaries in Jamaica, to accept the presidency of Calabar, he did not feel at liberty to decline, and dared not view the invitation but as the voice of providence directing him to "Go." He sailed from England on the 25th January, 1843, and landing at Kingston on the 1st April, he reached Calabar in June.

Owing to some unavoidable delays the college was not opened till the 6th of October following. The students assembled on that day, when a public meeting was held beneath some trees; and the work was soon afterwards commenced with ten students of African descent—a circumstance which forms an era in the history of the Christian Church in Jamaica.

He continued to labour in his beloved vocation at Calabar as long as his physical strength enabled him; and even after he was confined to his room, he sometimes had the students collected around his bed, and gave them lessons in Greek and Hebrew.

His conversation during the latter part of his days uniformly displayed the spirit of a real Christian sinking into the arms of death with the hope of glory in his soul. Sometimes the assurance of hope was a little interrupted by the affecting views he entertained of the evil of sin; and the peace of his mind was a little disturbed by anxiety for his now bereaved family; but the former was removed by looking to the atonement, and the latter by commanding the objects of his solicitude to the providence and grace of God.

Throughout his whole illness, which was long and

sometimes painful in the extreme, he was perfectly resigned to the will of God. Not a murmur ever escaped his lips. He used sometimes to say, "He was waiting for his Father's messenger to take him home;" and he indeed longed to go.

Occasionally when the students went into his chamber to see him, he would say, "He had been teaching them a long time how to live, and now he must teach them how to die." Every Sunday afternoon, while his strength continued, he had a prayer-meeting in his room, when the students and servants also were present. The last Saturday he was on earth he called the latter into his chamber, and gave them his parting blessing.

Such was his cheerfulness during all his illness that a stranger could scarcely believe he was so great a sufferer. During wearisome days, repeated sleepless nights, and incessant anguish, he enjoyed great calmness and resignation of spirit, seeming to evince, indeed, all the passive graces of the Christian temper; while so great was his thankfulness for even ordinary acts of kindness, that all the family felt it a pleasure to wait upon him by day or by night.

He was able to converse but little during the last two weeks of his life; the inflammation that was progressing rapidly within so affected his throat and organs of speech, and so prostrated his strength, that it was indeed painful for him to articulate. He was, however, sensible to the last, and frequently referred to his expected change, expressing his hope that he might be one of that multitude who "have washed their robes and made them white in the blood of the Lamb," and that he might see "the King in his beauty."

There was nothing ecstatic in his feelings and views at any time during his last moments; but a calm, enlightened, evangelical confidence, resting on the Rock of

Ages, and producing, in a happy degree, what the apostle calls “joy and peace in believing.”

He departed without a struggle or a groan—without even a sigh ; he gradually glided away from earth, and pursued his path to glory, to unite with his companions and earliest associates and friends in tribulation and triumph—Coulart, Burchell, and Knibb—in their eternal adoration of the supreme Godhead.

The students carried him to his grave, followed by many attached brethren and friends in addition to his beloved flock, among whom were Messrs. Dendy, Clarke, Millard, Dexter, and Hodges ; and like those who performed the last sad offices of affection for the sainted proto-martyr Stephen, “they made great lamentation over him.”

Mr. Tinson was rather tall in stature, but of slender frame and delicate constitution, with a sallowness of complexion that indicated disease. His countenance had rather a melancholy cast, except when engaged in lively conversation, when his features displayed great sprightliness and pleasantry.

He seemed designed for a contemplative rather than an active life ; and his circumstances in his latter years especially favoured his natural disposition. He was a man of *peace*, at the same time tenderly sensitive to unkindness and injury.

He had considerable humour, and was naturally satirical and witty ; but these faculties, so often dangerous to their possessor, being under the controlling influences of religion, were seldom employed in a manner offensive or unpleasant ; they rather rendered him additionally interesting as a companion and friend.

At the same time it must be admitted that he was sometimes timid to a fault. Caution and prudence were interwoven with the texture of his mind ; so that, as ex-

pressed by the venerable Booth, he sometimes required to be "cautioned against caution itself, lest he should be over cautious."

Nor was he less remarkable for his humility than for his benevolence and sympathy. Humility was the soil in which all his other virtues grew and flourished. As one evidence of this feature of his character he declined the use of an honorary degree which, as is understood, was conferred upon him unsolicited by one of the most reputable collegiate institutions in the United States.

He was distinguished for habits of early rising, of order, and regularity; nor did he less excel in his love of neatness and cleanliness. All these qualities were visible in his person, dress, house, garden—indeed, were everywhere apparent within the sphere of his control, and exerted a widely beneficial influence on his pupils and on the humbler classes of his flock.

He studied the Scriptures in their original languages critically, and the Sacred Book was by darkness and by daylight his constant companion. He also obtained very considerable knowledge of science in general, and displayed a keener taste in its pursuit than perhaps any of his missionary brethren. His knowledge on almost all subjects, if not profound, was extensive and correct, for he had not only read extensively and carefully, but digested the subjects of almost every book he could procure, whether of divinity, poetry, or general literature. Mr. Tinson was not, therefore, an ordinary character.

Piety was his principal characteristic, while his faith stood not in the wisdom of men but in the power of God. His piety was the diamond in the circle of his excellencies that shed around its sparkling lustre; it shone like a rainbow on the darkened cloud. Abroad, at home, awake, asleep, he was as it were with God, and God with him. His whole conduct exhibited a bright model of spiritual superiority. He was eminent in all the graces

which illustrate and adorn the Christian character. His great conformity to the Saviour's moral image was through life obviously apparent, but especially so during his latter years. It was his piety that roused his soul to holy action, and for so many years sustained him in it, against the counteracting influences of inherent weakness and disease. Of him it may be truly said, he "did justly, loved mercy, and walked humbly with his God."

Though as a preacher he was not what is termed popular, yet his discourses, which were principally of an experimental character, often contained a lucid and faithful exhibition of the pure principles of religion in all their harmony of doctrine and precept, clothed in chaste and simple language, delivered with great solemnity, earnestness, and affection. His style of address was usually colloquial and sententious, suited to his auditory, and in other respects corresponding with the nature and importance of his divine commission.

His devotional exercises, whether in the closet, at the family altar, or in the pulpit betokened a man who, like Enoch, walked with God; his prayers, on these latter occasions, were a mingled flow of supplication and gratitude, adoration and love.

As a tutor, his lectures, both on theology and scientific subjects, were highly interesting as well as highly creditable to his wisdom, knowledge, and zeal. As the President of the Theological Institution at Calabar he was in his proper sphere. He possessed, in a high degree, the desirable talent of conveying to the minds of his pupils his instructions in a form best adapted to invite and secure attention. He was emphatically "apt to teach." The duties of a tutor were his delight, his heart was in his work, and given up to his pursuits. He was proportionably diligent with his advancing years. He was always at work. His relaxations were but a change of employment.

The following inscription at once denotes the grave of this worthy servant of Christ, and shows the esteem in which he was universally held:—

Sacred to the Memory of
THE REV. JOSHUA TINSON,
A NATIVE OF GLOUCESTERSHIRE, ENGLAND, BORN A.D. 1794,
ARRIVED AS A MISSIONARY IN JAMAICA, 1822.
FOR MANY YEARS THE ESTEEMED PASTOR OF THE BAPTIST CHURCH,
HANOVER STREET, KINGSTON,
AND SUBSEQUENTLY
PRESIDENT OF THE THEOLOGICAL INSTITUTION, CALABAR,
Where he departed this life, 3rd December, 1850,
AGED 56 YEARS.

“Mark the perfect man, and behold the upright: for the end of that man is peace.”—Ps. xxxvii. 37.

THIS TOMB
WAS ERECTED BY THE MEMBERS OF RIO BUENO CHURCH,
AND BY THE CONTRIBUTIONS OF GENTLEMEN IN THE
NEIGHBOURHOOD AND ELSEWHERE,
WITH THE SINCERE PRAYER THAT THE ARDOUR OF HIS ZEAL
IN THE CAUSE OF
CHRIST, WHOSE MEMORY IT RECORDS,
MAY LIVE IN HIS SUCCESSORS
WHEN THIS MONUMENT SHALL MOULDED INTO DUST.

THOMAS KNIBB.

MR. THOMAS KNIBB was born at Kettering, 11th October, 1799, and was from his childhood the subject of religious impressions, produced, under the Divine blessing, by the earnest instruction of a pious mother. In his early youth he was admitted into a Sunday school, and on the first Sabbath of his attendance, one of the scholars obtained the reward of a Bible, which was the first that had been given in the school. When Thomas returned home, he told his mother what had taken place, and added, "Mother, you shall soon hear that I have gained the second." So intense was his desire to fulfil this promise, that he purchased a candle unknown to his family, and rose at four in the morning to pursue his task. He soon gained his point; and having acquired the necessary number of tickets before any of his companions, bore away the prize with great delight to his mother.

At the usual age Thomas Knibb was bound apprentice to Mr. J. G. Fuller, printer, in Bristol, and was baptized and admitted into the church at Broadmead, in that city, under the pastoral care of Dr. Ryland, in the month of February, 1820. Here he soon made himself very useful in the Sunday school; and having long been strongly inclined to missionary work, when a master was needed for the school at Kingston, expressed his willingness to go.

He made application to the Baptist Missionary Society, and as the testimonials, both as to his character and qualification, were highly satisfactory, he was accepted.

The designation took place on the 24th of September, at Exeter. On the previous evening an interesting meeting was held at the chapel in Mr. Kilpin's garden,

when Mr. Knibb delivered an experimental sermon on Heb. iv. 9.

On the following morning, at seven o'clock, the friends met at the Independent meeting-house in Castle Street, which was kindly lent for the purpose, the Baptist old meeting-house being in an unsafe state. Dr. Rippon explained the business of the day, asked the usual questions, and received the confession of faith. Mr. Kilpin offered the ordination prayer, and Dr. Ryland addressed the congregation a few minutes from Acts xxii. 21—"Depart, for I will send thee far hence unto the Gentiles." His topic was the dreadful state of the Gentile world without the gospel; and then turning to Mr. Knibb, he addressed him with his wonted seriousness and affection, so as not only to make the missionary feel the importance of his character and employment, but greatly to affect the congregation in general. Mr. Sprague, of Bovey, concluded this service. In the evening, the friends of missionary exertions assembled again—J. Pevrell, Esq., was called to the chair, and Mr. Kilpin read a short report of the state of the mission. Dr. Ryland followed in a most animated speech; after which, Mr. Sprague, Mr. Hoppus, Mr. Radford, Mr. Horton, and others, delivered their sentiments; and Dr. Rippon closed the deeply interesting series of services. It was market-day, and it rained in torrents almost the whole day, so that the company was not so numerous as was expected; but a collection of more than £17 proved how much their hearts were interested in the object.

Mr. Knibb arrived in Kingston on the 20th January, 1822. In a letter, soon afterwards written to a friend in Bristol, he says—"We landed at Kingston on January 20th, and were very kindly received by Mr. and Mrs. Coultaert, at whose house we still reside, and whose kindness and attention increase rather than diminish.

towards us. Thus far we are highly favoured; as many missionaries have experienced the greatest difficulties on their arrival, whereas we have experienced none. Goodness and mercy have hitherto followed us. Mrs. Knibb has been rather unwell since our arrival, but I was never better in my life. I perceive the salutary effects of this climate already on my constitution; and I have reason to hope, through the blessing of God, that the indisposition I so often experienced in England will be entirely removed. Certainly, I have not been here a sufficient time to speak from experience. I trust that I do bless God for bringing me to this island. Here is much to be done. The people seem to be evidently a prepared people for the Lord. The third day after my arrival here I went to Port Royal, five miles from Kingston, in a canoe, to preach. It was the second time the room was open, which will hold from 150 to 200. It was not half large enough; it was crowded to excess. The stairs were also filled, and as many persons without as within. I endeavoured to talk to them in as plain a manner as I could. They were very attentive all the time. They thanked God that He had sent another minister out. Their eyes glowed with pleasure, while many of them said, 'Oh me love you, me sweet massa.' If we had a larger place of worship, I have no doubt it would be filled. The congregation at Kingston is very large. It would surprise you to witness the earnest attention with which they listen to the word. They seem to listen as though they had never heard of salvation before, or as if they wished to catch every word.

"I shall now proceed to give you an account of the second Sabbath I spent here, a day to be remembered with peculiar pleasure. Being ordinance day, and there being many candidates for baptism, this was the day fixed for administering the two ordinances. Bap-

tism is administered at an early hour for several reasons:—1. That those who are servants may be back to their employers in time; 2. That the sun should not reach us; and, 3. To prevent the assemblage of carriages, etc. We set off, between four and five, for the sea-side, there being too many for the baptistry in the chapel. Though it was so early, vast numbers were assembled at the place of baptism, and many had slept all night under the trees to be there in time. Tents were erected for dressing, and enclosed with rails. A number of canoes filled with spectators, formed a semicircle, within which baptism was administered. Though the numbers were great, they behaved with the greatest decorum, and seemed impressed with the solemnity of the ordinance. The candidates were arranged in double columns—the men on one side and the women on the other. The women had white dresses, and the men white trousers and shirts. Mr. C. and I, and several of the members, leaders, deacons, etc., stood between the columns, and commenced by singing and prayer. I then took two of the men into the water, to a sufficient depth, and after repeating the usual words, baptized them. The time the ordinance was administering was employed in singing, which lasted nearly an hour. Out of eighty females not one made the least disturbance, or discovered the least fear of the water. Nothing occurred to interrupt the solemnity of this important, this interesting ordinance. The number of persons baptized was a hundred and fifty-two. It was an interesting spectacle, such an one as perhaps is seldom witnessed. The greatest caution has been exercised in receiving these candidates. Many more have been rejected than have been received. Their knowledge, doubtless, is scanty, but many of their prayers testify that they are acquainted with the fundamental truths of

the gospel. They leave no inducements to hypocrisy, except ridicule and persecution be inducements. Mr. Coultaart is as faithful in addressing them as a man can possibly be ; telling them it will be of no use whatever to be baptized if they do not love and serve God ; on the contrary, it would be far better for them if they were never baptized at all.

“ In the afternoon the Lord’s Supper was administered. This was also a spectacle that would rejoice the hearts of the people of God to witness. The far greater part of the congregation remained, and above a thousand partook of this Christian repast. When will the time arrive when the far greater part of English congregations will sit down to celebrate the dying love of the Saviour ? God grant that it may be hastened. One of the natives said to me, “ Oh how I should like to go to England, where the good people live who send out good men to teach us ! ” Poor man, thought I, you would be greatly disappointed ; you would wonder to see so few remain at the table of the Lord, and so many who care for none of these things.

“ Our monthly prayer-meetings were well attended. The earnest and simple prayers of the negroes affected me much. I was highly delighted. How much did I wish Bristol Christian friends could witness the sight. It would, I am sure, have done their hearts good to hear a poor African pray in the presence of hundreds of his fellow-countrymen ! thanking God that he had sent the gospel to poor black negroes, who were so wicked as to deserve to be shut up with devils, where no sun shine, and where no Saviour comes.”

It remained uncertain what would be the field of labour for Mr. Knibb, as there was a pressing call for labourers at the east end of the island ; however, at length Kingston was decided on as a permanent place ; and

his letter, dated March 18, 1822, gives the reason for that decision ; he says :—

“ The object of my writing to you at this time is to inform you that the place of my destination is fixed. After much deliberation respecting the path of duty, connected, I trust, with earnest prayer for Divine direction, it is thought advisable that I should remain at Kingston. Manchioneal is certainly a very important station, and I was anxious to go there if it appeared my duty ; still I think that Kingston, notwithstanding there are two missionaries besides myself, is equally so. In this debilitating climate ministers are frequently laid aside by sickness ; and a short time before I arrived both Mr. Tinson and Mr. Coulart were unable to preach ; consequently both places of worship were closed. The church to which I belong, you are aware, is very large, containing about 2700 members, a great number of whom reside in the country. How important that they should be occasionally visited ! Out of so large a number there is much sickness, and frequent deaths, and it is very desirable to visit them in their sickness. These, and various other duties belonging to the church, you will perceive, are too numerous for one individual properly to discharge. The rising generation will engage my chief attention ; still there will be many difficulties to overcome. The above considerations, and various others, have reconciled my mind to staying at Kingston. One of the black preachers, who has been on the island many years, has prejudiced many of our old people against instruction, telling them that the word of God declares that the ‘letter killeth.’ No Roman priest could feel more incensed at seeing his pupil with a Bible than the person I refer to. I intend also to commence an adult school, to instruct as many of our members as wish to be instructed ; and I am happy to add, that

some of them have promised to attend. I have also a large company every Wednesday evening, that meet together to learn to sing; some of the females make good progress.

“ You have perhaps been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbour. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. Coultaart has just purchased a large house, in an excellent situation, built five years ago, and then cost £1500. He has obtained it for £1000 currency, or rather more than £600 sterling. It will hold more than four hundred people, quite as many as can be expected to attend. It is built in such a manner that it could be easily enlarged at a trifling expense. About £350 remains of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake, and in 1811 almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour, to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses. This is Mr. Coultaart’s plan wherever it can be accomplished. Oh that it would please God to raise up many like him !”

Mr. Knibb was thus associated with one who was emphatically a missionary, and Mr. Knibb was like-minded; although their hands were full with home work, yet they were desirous of opening new spheres for labourers, who, as they hoped, would soon enter into this

promising field. Hence Mr. Knibb, in a letter to a friend, under date of May 3, 1823, writes:—

“ Long before this reaches you, you will have heard of our safe arrival at this place. Kingston is our destination at present, and will probably continue so, should life and health be spared. Here is much for us all to do. I have had a great deal on my hands of late, particularly while Mr. Coulart was at Anotta Bay. I think that I have attended nearly fifty funerals since I have been here, so that you will perceive that though we have much increase, we have almost a proportionate decrease. Notwithstanding, we are very particular in the admission of members, too many turn aside and walk no more with us. Their understandings are very limited, exceedingly so with field negroes, so that we find the greatest difficulty in understanding what they mean. I begin to understand them a little better now, but when I came first, I could no more understand many of them than if they conversed in Sanscrit or Hindostanee.

“ Our church is conducted somewhat on the Methodist plan. It is divided into classes, under their respective leaders. These classes meet several times a-week, in different parts of the city, for reading, prayer, etc. Before a member is received into the church, he must attend class as a follower, till such time as he shall be thought a fit subject for baptism. Sometimes they attend class for more than a year, or even two, before they are admitted, and many are not admitted at all. When a follower is proposed as a candidate for baptism, the leader must express his approbation of the measure, and make inquiries into his character in the circle in which he moves; a meeting is then appointed to hear his experience, at which the pastor and leaders preside. If the account given be satisfactory, he is admitted; if not, rejected.

“A very pleasing prospect for the spread of the gospel has presented itself in the neighbourhood of Anotta Bay. A missionary that might be stationed there would have a cheering prospect of usefulness. That part of the island is comparatively cool, not nearly so hot as Kingston. The people flocked in hundreds to hear Mr. Coulart preach, and shed tears when he left them. They appear particularly desirous of hearing the gospel, and to have one sent who will preach to them the unsearchable riches of Christ.

“There are many persons who profess to be teachers, who are as ignorant of the gospel as a Hindoo or Hottentot. They preach to, and live upon the people, and tell them tales that are as ridiculous as they are irreligious. One woman in the above neighbourhood is looked up to with the greatest reverence. She calls herself **MAMMY FAITH**! She pretends to forgive sins to all she pleases, and many of the negroes are so weak, as to fall down before her to obtain pardon. These people cry aloud for help. Some of the black people go about the island *preaching* and baptizing. They generally have a book to preach out of, but sometimes mistake a spelling-book, or a dictionary, for a Testament, and sometimes preach with it upside down!

“One of them stole (or borrowed, as they would term it) ‘Burn’s Justice,’ which he mistook for a Bible, to preach out of! One of the people at the place where Mr. Coulart preached, prayed thus:—‘Lord, div me sumting more no take from me, and me will set up tree plantane sinkers for a mark!’ as an *Ebenezer*, I suppose.

“There are several stations in Jamaica that call earnestly for supplies. They are dying by thousands every year, and have not a single Christian to direct them to the Lamb of God, that taketh away the sins of

the world. A few thousand pounds expended here, would, through the blessing of God, soon be the means of the salvation of the thousands. The people are eagerly looking towards the 'Buckra country' for assistance. We beg an interest in your prayers, both for ourselves, and the perishing thousands that encircle us."

Again Mr. Knibb writes:—"On the first Sabbath in September, 1823, the ordinance of baptism was administered in the baptistry of our new chapel. It was truly a solemn and impressive service. The candidates for baptism were arranged on each side the baptistry, decently clothed, before the chapel was publicly opened, that no confusion might take place in the arrangement. Many of the front seats of the gallery were occupied by respectable individuals, some of whom had expressed a desire to have the ordinance administered in the chapel. At six o'clock the service commenced with singing and prayer, after which Brother Tinson preached an impressive discourse on the nature and importance of the ordinance. After the sermon, I had the pleasure of baptizing 127 persons. The candidates conducted themselves with becoming seriousness, so that the whole service was solemn and orderly. We have been very particular in admitting members into our church—if they have deceived us, we have not deceived them. We have offered no inducements except such as the Scriptures warrant. We have told them of the aggravated guilt of professing with their lips what is not felt by their hearts; that professing themselves the servants of God, while they were serving Satan in their hearts, would only aggravate and increase their future punishment, and that hypocrites were, of all characters, the most detestable in the sight of God. May the friends of the Redeemer in England pray that these persons may be enabled to adorn the doctrine of the Saviour in all

things! My hands are now fully occupied, and I trust I feel peculiarly thankful to God that He has hitherto imparted strength equal to my day. For these last six weeks, sickness has been very general in Kingston and its vicinity, though it has chiefly rested upon the natives. More than half the population have been affected with it, though it has not been generally fatal. Nearly seventy of my scholars were laid up in the space of ten days, but most of them are now recovered. The few articles I sent home for, I shall shortly be much in want of. My school is now full, so that I shall soon be compelled to reject all applications. The British system is one exactly suited to Jamaica, and some of the children have made great progress, both in reading and writing. Some that were ignorant of their letters six months ago, can now read pretty correctly the easy chapters in the New Testament, which proves that they are not deficient in capacity. There was some report of the magistrates of Spanish Town sending a young person to me to learn the system, for the purpose of establishing a school there, but I fear it has escaped their attention."

Mr. Knibb's career of usefulness, however, soon came to a close. Mr. Coultaart returned to the island on the 6th of April, 1824. He found Mr. Knibb quite well, but within three weeks afterwards had to mourn his unexpected death. He was taken ill on the 22nd, and died on Sabbath evening, the 25th of April. Of this affecting event, Mr. Coultaart gives the following impressive account:—

"On the Wednesday prior to his death, he came up from Port Royal, where he had remained about eight days for the benefit of the air; he breakfasted with us, and seemed in good spirits and tolerable health. On the same evening he complained of the water disagreeing.

with him, and had a restless night. Thursday morning I went to see him, and found him much weakened by the pain of the preceding night. The usual apothecary had been with him, and returned while I was there ; he pronounced his complaint the colic—a very common and dangerous disease in this country. It was the third attack he had had within the space of twelve months. All medicine proved ineffectual. I did not see him again until the Sunday evening, being exceedingly busy, but I kept a messenger going pretty often, who brought favourable reports at times, saying the pain had subsided, only his nights had been sleepless. Mr. Tinson called on the Lord's Day evening, on his way home from Mr. Knibb's house, and desired me to step up, as he perceived a great change ; and the physician, for whom I sent, desired the counsel and aid of another. One of the oldest and most scientific practitioners on the island was called in ; I was there. He examined his pulse, or rather the place of it, for the pulse was gone ; his legs were cold to the knees ; his hands and arms clammy and cold ; his features were lengthened and sharp ; his eyes weak, and indicating intense anxiety, yet he spoke to me with great clearness and strength, told me his mind was fixed on Jesus—he was confident of safety ; yet it was not a joyous but a solemn period. Oh, it *was* a solemn period ! He saw his widow and fatherless babe—he had previously taken his leave of them ; there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal state. The hiccups came on—an unerring symptom of death. The palsied hand, and slightly contracted fingers, showed so obviously and impressively the close of the struggle with the last enemy, that I think I can never forget it.

The scene has made a horrible impression on my mind. I seem to burn with revenge against the insatiable monster, who appears to me now stalking round the scene of his conquest, with a grin of triumph on his fleshless face. We shall long feel deeply the loss of so faithful and indefatigable a Christian. May Almighty God sanctify this mysterious dispensation, and direct you to find another to fill the vacancy existing!"

The following sketch of his character, by a surviving friend, appeared in the "Missionary Herald":—"There are some important bequests left by the pious dead on their ascent to glory, as a common right to survivors, especially to those who accompany them to the place of their departure; they, I think, should be anxious to obtain the descending blessings, and exemplify their power. If I could say the departed spirit of the deceased had fallen upon me, and rendered me an equal savour of God in Christ, I should be glad; his Christian temper, his strong attachment to his Maker, his entire devotedness to his cause, and his unwearied zeal and great humility, I would esteem more highly than all terrestrial things. I feel how much it is my duty to be in earnest with God until I be clothed with the same mind, and glow with the same fervour, and illustrate the Divine example in an equal, and, if possible, in a still greater degree than the deceased.

"Mr. Knibb arrived here in the beginning of January, 1823. Although we were total strangers to each other, we continued so but a few minutes after his coming amongst us. For myself I have been both delighted and benefited by his example. I feel justified in saying I never saw a more amiable Christian, or a man with fewer faults. I always felt grateful to God for sending him among us, and I fear I shall regret his removal as long as I occupy this station.

“ The school, and the duties of the church, which for some time devolved entirely upon him, required a very peculiar character; and everyone who knew the deceased, allowed that he had been expressly formed by the Divine wisdom for his last important occupations. His school prospered under his superintending care, although made up of such rough and tangled materials, and no wonder, for he nourished it with his own life, and nursed it with holy and incessant solicitude and prayer. His affection for his numerous little culprits was too strong to allow him to inflict any severe punishment upon their bodies; he aimed at effecting reformation in their souls; and though they were perfectly inaccessible, except from above, though they might be said to be formidably marked in sin, yet these difficulties only acted upon him, as they should act upon others, as excitements to more frequent prayer, and unremitting labour. It was a pleasure to see him in the school; no one could suppose his labours, though excessively fatiguing, were irksome to him; he was performing no task, all was delight, all was full of bliss to him. It was obvious that most, or indeed all, of the children loved him greatly; they met around the bed before his remains were placed in the coffin, and wept over his altered face as though their hearts had turned to tears. They brought to mind that affecting lament of the favoured prophet’s disciple, ‘ My Father, my father, the chariots of Israel, and the horsemen thereof.’

“ His feelings, when in the pulpit, were evidently (I must please myself with his image, which is still before me) those of a man who had left the world behind him, had eternity full in view, his spirit ready for its flight, but yet loving and pleading like Abraham for a guilty population.

“ When he arrived here he was in excellent health;

his mind had acquired new vigour, and his zeal new energy from the change of country, and from the scenes which were presented to his view. He perceived the condition of the people—their moral condition, I mean—and wished and hoped that the whole of what was necessary to enlighten and evangelize them could be speedily set on foot at least, if not so speedily accomplished.

“ His benevolence even misled him. He was induced to undertake too much; consequently, his energies were directed to the setting on foot and carrying on of too many things at once. Thus he destroyed his strength by dividing it, created too many sources of care, and when debility came upon him, was additionally fretted by being compelled to relinquish a great portion of the labour he had undertaken. But in all he did he aimed at the glory of God. God grant us such another—a better, I think, we cannot have.”

A tablet was erected to his memory in the chapel at Kettering, his native town, bearing the following inscription:—

THIS STONE
Is erected in Memory of
THOMAS,
THE SON OF THOMAS AND MARY KNIBB,
OF THIS TOWN.
HE WAS BORN AT KETTERING, OCTOBER 11TH, 1799,
AND
DIED AT KINGSTON, JAMAICA, APRIL 25TH, 1824—
HAVING BEEN RENDERED A PERMANENT BLESSING TO THAT
DEGRADED POPULATION,
AS A
PRUDENT, ZEALOUS, AND DEVOTED CHRISTIAN MISSIONARY;
ALSO OF
ELIZABETH,
HIS WIDOW,
WHO RETURNED TO THIS COUNTRY WITH THEIR INFANT SON,
AND DIED AT NORTHAMPTON, JANUARY 31ST, 1825.

“He distant regions sought, with eager pains,
Not to explore fresh marts, or count new gains,
Like some dark fiend, with venom in his eye,
To swell the tide of human misery;
But with benignant smile, his joys to share,
To free the captive, smooth the brow of care,
Throw back the veil, the star of hope display,
And guide benighted souls to endless day.”

THOMAS BURCHELL.

THOMAS BURCHELL was born December 25, 1799, at Tetbury, in Gloucestershire, and at his ordination service he gave this account of his early life :—

“ It was my happiness to possess pious parents, who ever cherished the most earnest solicitude for the spiritual as well as temporal interests of their children ; and who never neglected any favourable opportunity of instilling into their minds the reverential fear of God, veneration for the Scriptures, and love to religion. From earliest infancy, I had a kind and affectionate mother, who watched with tenderest concern to improve every occasion of leading my mind to the Saviour, as the best and most beneficent of beings ; and of impressing me with the conviction of the baneful and destructive nature of sin ; that I was myself a sinner against the Most High, and that Christ alone could save me, and cleanse me from the pollutions of guilt by his blood.” Being thus carefully trained in the fear of the Lord, he very early devoted himself to the service of Christ. In his eighteenth year he was baptized (November, 1817) and admitted into the fellowship of the church at Shortwood.

No sooner had he experienced the power of religion in his own soul, than he began to make known the Saviour of sinners to others. In one of his private walks, while reading the word of God, and meditating upon its contents, a gamekeeper from a thicket suddenly presented a loaded gun to his breast, mistaking him for a poacher ; an explanation ensued, conversations followed, which led to the keeper’s conversion. At another time in crossing a river in a boat on urgent business, he found that he was in company with a gang of smugglers, who, mistaking him for a custom-house

officer, threatened to destroy him. Assuring them of their mistake, he faithfully warned them of the evil of their ways, which resulted in a most remarkable change in their conduct and mode of life, as he learnt on his first return to England from Jamaica.

On the 29th December, 1818, he preached his first sermon at the village of Nympsfield. His mind had been some time exercised on missionary labours, even before he had himself personally felt the power of religion in his own soul. In his *childhood*, when his parents described the condition of the heathen, and what was being done for them, he felt his soul interested on their behalf. In his *boyhood* he listened with delight to Christians as they conversed on the efforts, success, and encouraging prospects of missionaries; and as he advanced in years, he anticipated with eagerness the arrival of the monthly periodicals relating to missions. He regularly attended the monthly missionary prayer-meetings, and listened with delight to the address.

Thus the fire burned within him, until he could conceal the object of his desires no longer, and he therefore sought the advice of other Christians on the subject. By his pastor and friends he was recommended to the Baptist Missionary Society. He met the Committee on the 25th November, 1819, was accepted by them, and on the last day of the same month, entered Bristol College for preparatory study. He was ordained as a missionary to Jamaica on the 14th October, 1823, at Trowbridge, in Wiltshire. The Rev. T. S. Crisp addressed the assembly from Matt. xiii. 38, “The field is the world;” after which, he addressed the usual series of questions to the candidate for the ministerial office; the ordination prayer was offered by the Rev. J. Saffery, of Salisbury; the Rev. W. Winterbotham gave the charge, which was founded on Rom. x. 12—15. The audience

were struck by the terms employed by the large-hearted Saffery, when, in the ordination prayer presented by him, he desired of God that "He would not withdraw his servant from the field of labour until he had been instrumental in the conversion of at least *ten thousand souls.*" His ordination service produced a deep impression. His biographer relates that a person being there, who was a stranger to vital godliness, he became converted to God, and left the communion in which he had been brought up, though only nominally connected with it, and with his family lived many years, maintaining a consistent and honourable course to the end of his days.

Another witness said, years afterwards, that he never attended such a service; that at the time he felt confident that God was about to do a great work through Mr. Burchell as an instrument, that subsequently he had watched with intense interest his proceedings as they were recalled from time to time in the missionary world, and that he had found all his expectations realized.

On the 17th November, 1823, Mr. and Mrs. Burchell embarked, and, after a stormy passage, arrived at Montego Bay, the 15th day of January, 1824. He entered upon his labours on January 25th, by preaching at Crooked Spring, from Luke ii. 10, "Behold I bring you good tidings of great joy." On the 1st day of July, having secured a house at Montego Bay, he preached two sermons, and on the 29th of the same month he formed a church consisting of twelve members.

On the 6th day of June he baptized thirty-three persons, on a profession of their faith in Christ, in the Barnett River, where it discharges itself into the sea; the engagements, however, of this memorable day gave great offence to the white population, and occasioned great opposition. On the following morning he was summoned to appear before a bench of magistrates,

where a long discussion took place, in which the magistrates evidently intended to overawe him, and prevent as much as possible the religious instruction of the slaves. On the following Monday he again had to appear at the court-house, where there were present from twenty to twenty-five magistrates on the bench, who endeavoured to throw him off his guard by their violent behaviour. But from all these snares he was mercifully delivered.

On the 26th June he formed the church at Crooked Spring, not being able to do so at an earlier period, as he found much among those who professed a love to the Saviour of a discouraging nature. On the morning of that day sixty-four persons were baptized, the Lord's Supper was administered the same day; and the season was found exceedingly solemn and affecting.

Mr. Burchell now found his labours increasing on every hand, and was anxious to form day and Sunday schools, but he was without help; he therefore urgently wrote to the secretary of the Baptist Missionary Society for aid. "Send at once," says he, "two more missionaries at least." This appeal, however, did not meet with a favourable response from the Committee. His health failed, he obtained temporary relief by a change on ship-board. Openings for mission work presented themselves on every hand, and an eligible offer of premises was made at Ridgeland in Westmoreland on the one side, and at Falmouth on the other side of the island.

It however became absolutely necessary for Mr. Burchell's health that a voyage should be taken to England. Mr. and Mrs. Burchell, and their little boy, therefore arrived in England in the early part of June, 1826. He soon began to make known the state of Jamaica, her need of missionaries, and the openings which Providence was making; but although the state-

ments he made produced a deep impression upon the congregations he addressed, the Committee seemed to remain unmoved in their purpose, and there was no prospect of obtaining relief. A man of less energetic character than Mr. Burchell might have given up all hope, and have abandoned the mission in despair, or, have merely returned to Jamaica to labour and die; but after the advice of friends, he formally proposed to the Committee, that *they* should give up the Jamaica mission and allow it to pass into other hands. This proposition aroused them from their lethargy, they saw they could trifle no longer, and therefore *they* were led to energetic action on behalf of this island.

Mr. Burchell's health being restored, and having accomplished so much on behalf of Jamaica, he returned from England, and landed at Montego Bay, January 30, 1827, where he found Mr. James Mann, who had arrived during his absence, waiting to greet him, and to report the pleasing state of affairs in the churches. Having now a coadjutor of a like mind with himself, they soon extended the mission. The work in which they were engaged was enough to tax the energies of the strongest men, even if permitted to pursue their course unmolested; but annoyances and hindrances were constantly experienced from the local authorities, and the legislative body of the island. Mr. Mann, however, died in 1830, and it was well that Mr. Cantlow had previously arrived to aid in the work.

In April, 1831, the Association met at Montego Bay, and Mr. Burchell had the satisfaction of seeing that mainly owing to his own exertions, and in the space of about seven years from his landing, eight churches had been formed—namely, Montego Bay, Crooked Spring, Falmouth, Gurney's Mount, Savana-la-Mar, Ridge-land, Rio Bueno, and Stewart Town, comprising 3695

members, besides a number of hopeful inquirers, and that these new stations were supplied by six missionaries.

Mr. Burchell was now again compelled, through ill health, to visit England. He embarked on board the "Nottingham," the 17th May, and arrived at Liverpool July 15, 1831. As far as his health permitted, he laboured as much as possible in England for the missionary cause in Jamaica. Having accomplished the object of this voyage, Mr. and Mrs. Burchell, with their daughter, accompanied by a new missionary and his wife, embarked on board the "Garland Grove," and arrived once more in the harbour of Montego Bay, on Saturday, January 7, 1832. And now he was called to endure a fearful amount of persecution. Before the ship had dropped her anchor, she was hailed by a boat from H.M. frigate "Blanche," from which Lieutenant Usher, attended by four armed men, went on board, and demanded a list of the passengers. Having perused it, he asked for Mr. Burchell, and without the slightest intimation as to what he was required for, told him he must go with him to the "Blanche." The only explanation Mr. Burchell could obtain was, "that *it was done under martial law.*"

He was detained as a prisoner on board the "Blanche" for eleven days; from thence he was retransferred to the "Garland Grove," but still as a prisoner. After thirty-three days' confinement, the captain received from Custos Barrett a note ordering his release. A conspiracy was now made to destroy him, and a warrant was signed by Joseph Bowen for his apprehension. The constable went on board the "Garland Grove," apprehended him, and took him on shore, and there is every probability that he would have been murdered had not the boat been taken to another place,

instead of that where he was expected to land. As it was, the infuriated rabble rushed to the spot; one of them struck at him with a dagger, which pierced the breast of his coat, but, glancing off, did no other mischief. The scene is thus described by himself:—"On landing, the most furious and savage spirit was manifested by some of (what were called) the most respectable white inhabitants, that ever could have been discovered amongst civilized society. They began to throng around me, hissing, groaning, and gnashing at me with their teeth. Some, with water in their mouths, spurted it out upon me. Had I never been at Montego Bay before, I must have supposed myself among cannibals, or in the midst of the savage hordes of Siberia, or the uncultivated and uncivilized tribes of central Africa. Some cried out "Have his blood!" others, "Shoot him!" others, "Hang him!" But as they attempted to approach, several coloured persons surrounded me, and dared them to touch me; and I am fully persuaded, had it not been for the protection afforded me by the coloured part of the population—natives of Jamaica—I should have been barbarously murdered—yea, torn limb from limb, by my countrymen — by so-called *enlightened, RESPECTABLE ! CHRISTIAN BRITONS.*" He was taken to the court-house, and from thence, in company with another missionary, Mr. Gardner, to the common jail, where they were incarcerated thirty-three days.

On the 14th March, 1832, attempts were made to bring him to trial, but, notwithstanding every effort made by his bitter persecutors (who used both bribery and intimidation to accomplish their base and wicked purposes), the Grand Jury, even against their own inclination, were compelled to write "*ignorandus*" on the bill of indictment that was sent in to them. They could find no bill. Scarcely had he been released from imprison-

ment before it was discovered that another plot was laid for his life. Preparations were made by his friends to protect him. The house in which he was lodging with his family, and that of a brother missionary, being surrounded by a mob, recourse was had to the Chief Justice to interpose his authority. The Chief Justice and others, for a time, advised him to leave the island, in consequence of the imminent danger of his life, the probable effusion of blood, and the prejudicial effect it might have on the trials of Messrs. Gardner and Knibb, then pending. Without involving sacrifice of principle, he complied with this advice. He and his family left for America, on the 16th day of March, and, after a very unpleasant voyage, he arrived on the 4th April at Baltimore, instead of New York, to which the vessel was bound. He remained in America until he could communicate with the Baptist Missionary Society in England, and have instructions as to the course he was to pursue. But while there he did not fail to make known the wrongs which the Baptist mission in this island, with the churches, had been called to endure. The Committee now directed him to visit England; he therefore embarked and reached Liverpool on the 12th September.

In England, in company with Mr. Knibb, he used every effort, by lectures and other means, to overthrow slavery, as well as to obtain redress for the injuries inflicted upon the mission, in the destruction of the chapels and the consequent scattering of the churches. Their efforts were not in vain; they greatly strengthened the hands of the anti-slavery party, who at length so far succeeded with the government, as to induce them to bring in a bill for the abolition of slavery throughout the British colonies. Having laboured hard in England for the welfare of Jamaica, he set sail for this island,

where he arrived on the 27th October, 1834. At Kingston he was detained in quarantine eight days. On the 3rd November he landed. On Saturday, the 22nd, he arrived at Montego Bay, when nearly the whole of the market people recognized him, left their baskets of provisions, and in one dense mass followed him to his residence, with hearty congratulations and welcomes to his old scene of labour. On the following day, 4,000 persons were present at the Lord's Day service—the news of his arrival having induced many to go from Salter's Hill, Gurney's Mount, and other places.

The remaining twelve years of his life in Jamaica were years of ceaseless activity. A chapel had to be erected at Montego Bay, and school premises to be secured. Chapels were also built under his direction at Shortwood, Bethel Town, and Mount Carey. New stations were also opened by him at Bass Grove, Watford Hill, and Sandy Bay.

In December, 1845, he became seriously ill, and was not expected to recover, but, by slow degrees, he gained sufficient strength to take a little exercise, and, at the recommendation of his medical attendant, he took a voyage to England. There, for a time, he seemed to gather strength, but the hopes then raised were quickly destroyed. The disease returned with new power, and Mr. Burchell's active and useful life came to a close on May 16, 1846, and in the 47th year of his age.

EBENEZER PHILLIPS.

MR. EBENEZER PHILLIPS was designated to missionary work on the 24th October, 1823, at Little Ailie Street, London. Mr. Irving read and prayed. The business of the evening was introduced by Mr. Dyer, the Secretary of the Society, who received from Mr. Phillips the replies to the questions usually proposed on these occa-

sions. Mr. Gray, of Chipping Norton, under whose care Mr. Phillips had, for a considerable time, pursued his studies for the ministry, commended him, by earnest prayer, to God. Mr. Shinstone, the minister of the church, gave him a suitable and encouraging charge, from 1 Samuel xvii. 37 :—"David said moreover, the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of the Philistine. And Samuel said unto David, Go, and the Lord be with thee." Mr. Eason, of Homerton, concluded with prayer.

Mr. Phillips embarked, in company with Mr. Phillips, at Gravesend, on Wednesday, October 29. They and their wives landed at Port Morant on the 19th December, and were most kindly and hospitably treated by the owner of an estate there. On Saturday they proceeded by water to Port Royal, where they experienced a most cordial welcome from a friend, at whose house the ministers from Kingston were generally accommodated; and on the Sabbath morning, December 21, at sunrise, reached Kingston, to the great delight of their numerous friends. Mr. Coultaart having gone to England for a change, Mr. Phillips supplied his place at East Queen Street, Kingston, and in a letter dated 12th January, 1824, states that in the last Sabbath of the year he commenced his work by baptizing, in the new chapel, 148 persons, whose characters had previously undergone the strictest scrutiny, and who, he was led to believe, had, through grace, been made pure by the blood of the Lamb.

On Mr. Coultaart's arrival in Jamaica, in April, Mr. Phillips left Kingston for Anotta Bay. He could not immediately obtain a licence, as no precedent could be found in the annals of the parish for granting one, but several of the magistrates, and other respectable inha-

bitants, received him with great kindness ; and there was no real impediment in the way of his settling there. He accordingly commenced preaching, and in February, 1825, was able to write home, saying :—“ The attendance of the people of every class is good—rather an unusual circumstance for the whites. I have heard from respectable sources (and I partly believe it) that there is already a surprising alteration in the morals of the people here. No place could possibly be more heathenish than this before we came here ; there was no observance of the Sabbath, no worship of God at all, but rioting and drunkenness, and every evil work. One of the resident gentlemen told me that he had been here twenty-one years, and had only been twice to church in all that period ! It is, besides the want of inclination, so formidable to travel long distances in the sun in this hot climate. But I hope more positive good has been effected than merely improving the morals of the people. This is only like clearing away the rubbish ! But we have been instrumental in ‘ planting in the wilderness the cedar,’ though ‘ not unto us, O Lord, not unto us, but unto thy name be the glory.’ On the first Sabbath in this month we formed ourselves into a Christian church, our number was about forty, who had all been previously baptized by different persons ; and of all I have reason to entertain pleasing expectations. Our church is principally composed of negroes ; many more would gladly have come, but I wished them to wait a little longer, as I exercise the strictest scrutiny, and the closest personal investigation. Our ordinance was a solemn scene, many were in tears ; I felt quite happy in my own mind, and quite at home in my Master’s work.”

But Mr. Phillips’s labours, and the unhealthy place of his residence, soon occasioned a sickness, which laid him

aside for several months, and ended in his death. In the letters which he wrote home during his affliction, he notices with gratitude, that the church had on the whole been mercifully kept together during the suspension of his labours among them ; and that, amidst all the disadvantages of his affliction, its members, during the past year of its existence, had risen from forty to one hundred in number ; and he further expressed a hope that he should be able shortly to baptize forty more. But, before the letter containing these tidings had reached England, both Mr. Phillips and his amiable wife had fallen victims to the climate of Jamaica.

Mr. Phillips's sanguine temperament had prevented his expecting so swift a termination of his work on earth, for in his last letter home he said :—" I have no doubt that wise ends are to be answered by these afflictions ; indeed, I have cause to sing of mercy as well as judgment. It is now the hot and very sickly season ; the white inhabitants are dying all around us, and it may be the Lord has appointed my illness sooner, that I might be able to endure it better. Mr. and Mrs. Hague, and Mr. Beyer, Moravian missionaries, who landed a few weeks since at Kingston, have all been removed to a better world !

" I received, about three weeks ago, your kind letter, together with the Sunday-school books, which I think will be more highly valued than gold or silver would be. I had long stood in need of this valuable means of doing good, and I do hope these little gifts will be a lasting blessing to the rising generation here. In England, some of my happiest Sabbaths were spent in our Sabbath school ; and I am truly happy to have it in my power to tell these little negroes of your kindness to them. Last Sabbath week we made our first efforts ; our number on the book was only eight, but it was increased yesterday

to forty-four. You would have been delighted to witness the pleasure which beamed in the eyes of these poor neglected children, coming to be instructed. Mrs. Phillips, who has also been repeatedly ill with fever, is now so much recovered as to be able greatly to assist me in this department. As a church we have still great cause for gratitude. During my affliction the people were much scattered, my fears for them ran high. I was too far from my brethren to obtain any assistance. Brother Coultaart and Brother Phillipo came over to see me, when I was not expected to recover, but they could not stay, as then their own churches would have been destitute. The people have, however, been mercifully kept together, notwithstanding all my fears. Twelve months will soon be completed since our church was formed; our number of members at its commencement was forty, it is now increased to one hundred, and the first Sabbath in next month (October) I expect to baptize fifty more. Our little church will then have completed its first year. Our attendance has been very good, but principally composed of negroes."

Mr. Phillips's labours in Jamaica were soon cut short by the hand of death. Of this mournful dispensation Mrs. Coultaart writes as follows:—"Kingston, October 14th, 1826.—Last evening, an express from Anotta Bay brought the painful news of Mr. Phillips's death. He had suffered from repeated attacks of fever; but, after visiting Kingston for change of air some weeks ago, the accounts we received were very pleasing, informing us that they were all in tolerable health, having benefited greatly by the visit. When the servant left yesterday morning, Mrs. Phillips and the babe were both in bed, ill of fever; the former quite ignorant of her dearest friend's departure, having been removed to another house. Mr. Coultaart is gone to the scene of

affliction, intending to bring hither the bereaved, if able to bear the journey."

Mr. and Mrs. Phillips were buried in one grave, beneath a tamarind-tree, in front of the Baptist Chapel at Anotta Bay. The following lines were composed by a friend on this mournful event:—

"Beneath a burning sun
Their glorious race was run ;
Weep, brethren, weep !
Beyond, beyond the western billow,
The cold, cold earth their only pillow,
Sweetly they sleep !

"The love of God and man
Urged them from kin and clan,
Far, far away ;
A few warm tears of nature's sadness,
Sprinkled, like summer rain, their gladness,
That parting day.

"Why thus themselves bereave,
For exile, willing leave
Their happy home ?
A voice they heard, a voice from heaven,
And by a holy impulse driven,
Gladly they roam.

"Thus, with a love sublime,
They sought that feverish clime—
Jamaica's shore ;
And there proclaimed, in strains sonorous,
The tidings of that angel chorus
Sung long before.

"The poor, poor negro hears,
And through his flowing tears,
Looks to the Lamb !
It is a joyful sorrow streaming,
From eyes with inward rapture beaming,
At Jesu's name.

“ But short and few their days !
 Such the mysterious ways
 Of God supreme ;
 The lamp, with mission zeal enkindled,
 Touched by the poison’d vapour, dwindled—
 Now quenched its beam !

“ Phillips has joined the dead,
 His consort, too, has fled—
 Alas ! how soon !
 Closed is their heavenly race and mission ;
 Their sun is gone—O sad transition—
 Down, down at noon.

“ No sculptured stone proclaims
 Their venerated names,
 Graven by sage or seer ;
 The tamarind-tree will tell their story,
 While an eternity of glory
 Crowns their career.

“ Beneath a burning sun
 Their glorious race was run ;
 Weep, brethren, weep !
 Beyond, beyond the western billow,
 The cold, cold earth their only pillow,
 Sweetly they sleep !”

WILLIAM KNIBB.

MR. WILLIAM KNIBB was the brother of Mr. Thomas Knibb, whose career in Jamaica was so short, yet so full of holy activity in the cause of Christ. William was born at Kettering, in September, 1803. As a child at school, he was quick and clever at his lessons. He was passionately fond of playing at marbles. His mother, on one occasion, fearing he had spent too much time at this amusement said, “ William, I am afraid you have not learnt your catechism for the Sabbath ? ” “ Oh yes I have, mother,” he replied ; “ it rained the other

day, and I could not play, so I went up an entry, and learnt it there." In September, 1810, he was admitted into the Sunday school at Kettering, where he acquitted himself with great credit. Mr. Fuller, to whom he was afterwards apprenticed, thus speaks of him, at an age somewhat more advanced :—" My first acquaintance with him was when he was quite a boy, only twelve or thirteen years of age ; but, even at that time, the leading feature of his future life—a resolution firm and unbending in pursuit of everything he undertook—was strongly developed."

At Bristol, he became a Sunday-school teacher, and frequently assisted at a village school about two miles distant. He was also engaged in introducing the gospel into the unenlightened parts of the city ; occasionally visiting a place called the "Beggars' Opera," a place where persons of the class designated were accustomed to meet in the evening. Here he found a large room full of them carousing together. It is said that when he spoke to them they at once became still, and hearkened with great attention.

When the intelligence of his brother's death was communicated to him by Mr. Fuller, his feelings were strongly excited ; but, immediately after the first gush of feeling had subsided, he rose up from the table, and said, " Then, if the Society will accept me, I'll go and take his place."

Mr. Knibb was accepted by the Society, and was designated for his work at Broadmead, Bristol, October 7th, 1824. Dr. Ryland addressed him on the occasion from the words of our Lord—" Be ye therefore wise as serpents, and harmless as doves," Matt. x. 16.

The parting words of his mother (who was on a sick-bed) to him were memorable :—" Remember, I would rather hear that you had perished in the sea, than that you had disgraced the cause you go to serve."

Having said this, she sank again on her pillow, to suffer and to pray.

On the 5th November, Mr. and Mrs. Knibb sailed from Blackwall, and, in consequence of detention by bad weather in the Channel, did not reach Jamaica till the 12th February, 1825.

William Knibb was sent out specifically to take charge of the school at Kingston. His first glimpse of the school was had the morning after his arrival. He wrote to Mr. Fuller:—"The little dears leaped for joy when I entered, and many could not refrain from dancing, for a negro must express his joy. Many of them are slaves, but the greater part are free. Their writing is excellent, and they improve vastly. Could you visit the school, you would feel abundant cause to say that my brother had not run in vain, neither laboured in vain."

Mr. Knibb began preaching at Port Royal; and his excessive labour soon undermined his health. In the autumn of 1828, he suffered so severely from an affection of the liver, that his medical attendant ordered his removal from Kingston. On the invitation of Mr. and Mrs. Burchell, he went by sea to Montego Bay, where he spent several weeks, receiving much kindness, and deriving considerable benefit. In 1828 Mr. Knibb removed from Kingston to Savana-la-Mar, supplying also the station at Ridgeland. Here he purchased premises for a chapel. Persecution was carried on against some of the members of the church, but Mr. Knibb sought justice in their behalf, and brought into prominent notice the case of Sam Swiney, which was laid before the Colonial Secretary.

On the death of Mr. Mann, in 1830, who was the first pastor of the Baptist church at Falmouth, Mr. Knibb was unanimously chosen its pastor. From Fal-

mouth, he also supplied Stewart Town, Rio Bueno stations, and occasionally Westmoreland. Mr. Knibb thus continued to labour until the disturbances that took place in 1831, at the latter end of the year. On the 27th December he went to Salter's Hill, to open the new chapel, that had just been erected ; he found the people there in a very excited state, and endeavoured to stop any attempts they might have been meditating to take that freedom by force which they believed to have been granted them in England, but unlawfully kept from them by the planters. The same night, however, that Mr. Knibb returned to Falmouth, some of the properties were burnt. On the 3rd January, 1832, he, in company with Mr. Whitehorne and Mr. Abbott, was taken prisoner, and in a canoe sent to Montego Bay, where they endured the greatest indignities from the militia guard, in whose custody they were placed.

A charge was made against him, and an indictment prepared, and thirteen of the Grand Jury found a true bill, but the Attorney-General, after the failure of the trial of Mr. Gardner, entered a *Nolle prosequi*.

As soon as the missionaries could meet after the disturbances, they assembled at Kingston, and among other matters connected with the mission, they requested Mr. Knibb to become their deputation to England, with a view of obtaining redress for the wrongs the mission had sustained. He complied with their request ; and sailing with Mrs. Knibb in the "Antæus" from Kingston, in April, arrived at Liverpool early in June. On the pilot's coming on board in the English Channel, his first question was, "Well, pilot, what news ?" "The Reform Bill has passed." "Thank God," he rejoined ; "now I'll have slavery down. I will never rest, day or night, till I see it destroyed, root and branch."

Mr. Knibb soon met the Committee, and as the

annual meeting of the Society was held on the 21st June, at Spafields chapel, he spoke; and his speech produced a most thrilling effect on the audience, in behalf of the oppressed slave. His conclusion was in these words:—"I call upon you all, by the sympathies of Jesus. If I fail of arousing your sympathies, I will retire from this meeting, and call upon Him who has made of one blood all nations that dwell upon the face of the earth; and if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in heaven, I will fall at the feet of the Eternal, crying, Open the eyes of Christians in England to see the evil of slavery, and to banish it from the earth!"

It would occupy too much time to refer to the many speeches delivered by Mr. Knibb in England and in Scotland on the subject of slavery, and of the evidence given before the Committees of the House of Commons and the House of Lords on this subject. The Act of Emancipation was passed. Apprenticeship commenced August 1, 1834. Mr. Knibb sailed from England, and landed at Port Maria, with his family, 25th day of October, 1834. At Falmouth, as might naturally be expected, he was received by his people with the warmest feelings of affection and delight.

Mr. Knibb as soon as possible commenced to build the chapel at Falmouth, and in April, 1837, it was opened. This was completely filled immediately, and other places were opened to accommodate those who could not get in—namely, the court-house, the school-room, and a tent in Mr. Brown's yard.

He was next busily engaged in building a chapel at Refuge, and then proceeded to purchase land at Piedmont, and there built Waldensia chapel.

The manner in which Mr. Knibb commemorated freedom has been sufficiently described already.

In 1840 his brethren again requested Mr. Knibb to visit England in behalf of the mission, as well as to attend the Anti-slavery Convention to be held in London in June, 1840, as their delegate, commissioning him at the same time to press forward the projected mission to Africa.

He sailed from Jamaica in February, 1840, with his eldest two daughters, Mrs. Dendy and her son, and two black brethren, Messrs. Barrett and Beckford. Dangers beset them, the vessel got upon a rock, and much of the cargo had to be thrown overboard in order to lighten her, but after a considerable lapse of time, the vessel again floated in deep water.

On the 22nd May a public meeting was held at Exeter Hall to receive him—Joseph Sturge, Esq., in the chair—and the hall was densely crowded; the people receiving him with enthusiasm. He travelled throughout England, meeting everywhere with a hearty welcome; and not sparing himself. In five months he computed that he travelled 6000 miles, attended 154 public services, and addressed 200,000 persons. The reception of Knibb was more than cordial—it was enthusiastic. The honours won by him in 1832 were still remembered, and invested him with a glowing atmosphere obvious to all eyes. It was as though the sun, having set in glory, had risen again before the crimson tints of the west had departed. His progress through the country resembled less a journey of business than a triumphal procession.

Mr. Knibb during this visit to England, asked and obtained *ten* more missionaries to labour in Jamaica. With a missionary band of sixteen persons he arrived at Rio Bueno on the 7th January, 1841; on the 12th a public meeting was held in the chapel at Falmouth to welcome them. On the 19th a public meeting was held

in the same place on behalf of the mission to Africa, the attendance overflowing to such a degree, that Suffield school-room was also opened.

Mr. Knibb paid a third, and again a fourth, visit to England—but these must be omitted from our narrative. On his return from the last voyage, he arrived at Falmouth on the evening of the 1st of August, 1845. On the 4th there was a grand demonstration of public feeling. The procession was more than a mile long, commencing at a free township called Granville. A public meeting was held in the chapel. He had had a severe bilious attack in August, and several periods of indisposition occurred during the months of September and October. He continued his labours, nevertheless, with a determined assiduity, which probably hastened the crisis. During the last few weeks of his life he was almost incessantly engaged in social or public meetings of various kinds. On the 30th of October he was at a missionary meeting at Bethlephel; on the 31st he attended a public meeting at Salter's Hill; on the following Tuesday he was at a missionary meeting at Mount Carey; and from that time till Friday he was closely engaged in consultation with brethren on the affairs of their stations.

On Sunday, the 9th November, 1845, at Falmouth, he had the company of Mr. Abbott with him in the services of the sanctuary, and at eleven o'clock he baptized forty-two persons, and was unusually touching and solemn in his remarks to each. In the evening of the same day he preached his *last* sermon from 1 Timothy i. 11: “The glorious gospel of the blessed God,” or, as he delighted to say, “The glorious gospel of the *happy* God.”

On the next morning he complained of a chilliness and pain in the back. He went to Kettering, however, the same day, and was very unwell on Tuesday. On

Wednesday, low typhoid fever came on, and continued until Friday, when yellow fever of the most malignant character supervened, and in a few short hours William Knibb's life, labours, achievements, and sufferings were all ended.

The news of this affliction spread with almost the rapidity of lightning. Every one that heard it repeated it to his neighbour, and it covered all faces with sadness. The brief but touching communication, "Massa Knibb dead," passed from lip to lip, till within an incredibly short space, the whole population round about knew the calamity that had befallen them. At seven o'clock the same evening, the body was brought to the mission house at Falmouth. "On its entrance into town, persons of all classes joined the mournful procession, and the cry of lamentation that was raised afforded a convincing proof of the estimation in which the deceased was held, even by those who had been strongly opposed to his political movements." The interment took place on Sunday morning. There were present several missionary brethren and their wives, deacons and leaders of neighbouring churches, magistrates, merchants, and most of the respectable inhabitants of the town, and an immense concourse of people. The address in the chapel was given by Mr. Burchell, and the oration at the grave by Mr. Ken, a Wesleyan missionary.

Mr. Knibb combined with his immense physical power great constitutional activity. He manifested great promptitude and energy in the execution of his plans. One finished, he seized another. He may almost be said to have thought nothing impossible. He was eminently benevolent. He loved to see all happy, and he himself was never happier than in contributing to the happiness of others. As a speaker, he had just the kind of eloquence which throughout his life he wanted. He

abounded in touches of the pathetic, and was remarkably natural and simple. He rose to the highest altitude when he met with opposition. Then his countenance and his whole person seemed to expand themselves ; he grew suddenly taller ; his excited spirit seemed to boil over ; and his voice, in its loudest, and most elevated tones, made the largest halls ring with words of defiance.

His biographer, Mr. Hinton, says :—“ He was kind, just, firm, active, and fearless. He had good sense, strong nerves, simple speech, a warm heart, and lively piety. What common-place qualities are these ; yet they made him an extraordinary man. They made a man, who, by active sympathy with its griefs, has left the world better than he found it ; while, too often, men of genius and profundity, soaring listlessly above it, have, after a passing look of pity and contempt, left it as it was. The latter may, perhaps, be compared to meteors, which beautify the night ; while Knibb, and the class to which he belongs, may be said to resemble the sun, which cheers and animates the day. Happily for our race, for one who possesses the loftier qualities there are a thousand who possess the more useful ; and the example of Knibb will have been exhibited in vain if it do not at once suggest and encourage imitation.

“ To God, the giver of all good, be the glory of what he was, and of what he accomplished.”

EDWARD BAYLIS.

EDWARD BAYLIS was designated as a missionary in Jamaica, in company with Mr. James Mann, on the 18th April, 1826, at the meeting-house, Keppel Street, London. The Rev. Joseph Irving addressed the missionaries from Acts xv. 25, 26. They sailed from Cowes on the 6th May, and landed on the 7th June. Mr. Baylis

joined Mr. Phillippo in his labours at Spanish Town and Old Harbour. Here Mr. Baylis continued in the management of the school, and in the ministerial labours of the station, until his removal to Mount Charles, at which place, on the 15th April, 1827, a church was formed, the ordinance of baptism administered, and Mr. Baylis recognized as the pastor. He at the same time ministered to the congregation at Old Harbour, a distance of thirty-six miles, on alternate Sabbaths.

We find Mr. Baylis giving an account of his labours in a letter to the Society, under date of October 10, 1828 :—“ I have the pleasure of informing you that the word of the Lord continues to prosper here. The preaching of the gospel is well attended, and we have now fifteen candidates accepted for baptism, and several more are waiting to be heard. We have also a Sabbath school here for children and adults ; it is conducted principally by Mrs. Baylis, as I am fully occupied in other duties.

“ We do, indeed, find it necessary to use circumspection in admitting members to the church. We should baptize far greater numbers than we do, but then many of them would be so far from being ‘ our joy,’ that they would cause an abundance of pain and sorrow ; but it is a rule invariably observed here, and, as far as I know, in all our churches, not to baptize any person but such as give a credible account of a change of heart, and whose lives, as far as we can know, accord with their profession. For my own part, I can say that I have never baptized one person whom I could on scriptural grounds have rejected ; and though the subsequent conduct of some has subjected me to the painful duty of excluding them, I think that the instances of this kind have been as few in proportion to the numbers as are generally found in our churches in England.

“ I continue to attend to Sion Hill, in the parish of St. Thomas-in-the-Vale, and have generally a pretty good congregation, and the prospect of doing good is such as encourages me to continue to attend to it. Now, while I have to officiate in Kingston every second Sabbath, I divide the Sabbath I have in the country between two stations. By this means I manage to keep the people together at both places ; but, of course, neither can have that share of attention which they would have if I could devote the whole of my time to them. I need not tell you that this and my engagement with Mr. Tinson’s church, finds me plenty of work, but I am not at all inclined to complain, for while the Lord is pleased to give me health and strength, I wish to labour in his cause in any way which He, by his providence, may direct.”

In December, 1828, Mr. Baylis, with other missionaries, had to appear before a Committee of the House of Assembly, appointed “to inquire into the establishment and proceedings of the sectarians in this island.” The issue will be found recorded elsewhere in this volume.

Mr. Burton, who had been at Port Maria, removed to Kingston, and Mr. Coul tart to Mount Charles, in the hope that a change of air would be sufficiently favourable to the health of Mr. Coul tart, to enable him and Mrs. Coul tart to remain in the island. Mr. Baylis therefore removed to Port Maria, to fill up the vacancy left by Mr. Burton’s removal. Shortly, however, before his departure, he baptized forty-two persons, and others were waiting for admission. At the Association, held in 1829, at Montego Bay, Mr. Baylis was one of the preachers. His discourse was founded on Zephaniah iii. 16, 17: “ In that day it shall be said to Jerusalem, fear thou not ; and to Zion, let not thine hands be slack.”

In 1830, in the month of May, Mr. and Mrs. Baylis were called to mourn the loss of an amiable and beloved child. His own health was frequently interrupted, but still the work of the Lord prospered under his care. Of Port Maria he stated, under date May 26 : "The congregation continues to increase, and some addition is made to the number of our inquirers nearly every Sabbath that we have service. Every Saturday evening I devote to teaching those who are inclined to learn to read the Scriptures ; and I have the pleasure to find that some are making good progress in learning. We have a Sunday school also, to which Mrs. Baylis attends. At Oracabessa, I baptized seventeen persons, April 18 ; that church is prospering, and the number of hearers increasing. On the 2nd of this month, I baptized fifteen persons, and commenced a church at Bray Head, a place in the mountains, about eleven miles from Port Maria. That day was to me, and I believe to most of the people, very interesting ; the weather was fine, and great numbers of people attended. I have now three churches under my care—viz., Port Maria, Oracabessa, and Bray Head, besides a fourth place, sixteen miles off, at which I preach nearly every week."

Four months later, September 29, Mr. Baylis gave similar cheering accounts. "I am happy to say that the churches under my care continue to enjoy the blessings of peace and prosperity. Here, at Port Maria, I had the pleasure, last Sabbath, of baptizing sixty-six persons in the sea. May the Lord enable them to walk worthy of the profession they have made ! At Oracabessa, the congregation continues to increase, and considerable additions have been made to the number of inquirers there of late. The church at Bray Head, of the formation of which I gave you an account in my last, goes on well. There are now several candidates

for baptism, and the people are building themselves a place to meet in—the one we now have being much too small. It is very pleasing to see what numbers flock to hear the Word of Life, even on week-day evenings, though most of them have to labour in the field until dark. I often feel very thankful that the slave-law did not come into force, for it would have proved a most powerful obstacle to the spread of the gospel."

On the 26th December, 1830, he again had the pleasure of baptizing thirty-eight persons at Port Maria. "The church continues," he writes, "to enjoy the blessing of peace, and the congregation is large and attentive, though many people have to contend with great opposition. At Oracabessa, the number of hearers and inquirers is increasing, and I hope to admit several to baptism shortly. Eighteen persons were baptized at Bray Head, on the second day of the present year. That little church continues to go on well, and is likely to be a very interesting one. I feel greatly indebted to the Giver of all good, that, in this land of sickness and death, my health has been so mercifully preserved, that I am able to go on in my duties with very little interruption. I hope I may be able to devote all my powers to the service of Him from whom I received them!"

In consequence of the departure of Mr. Coulart to England for the benefit of his health, in addition to his own stations, he took charge of Mount Charles.

In the latter end of the year, 1831, and the commencement of 1832, disturbances occurred in the west end of the island; and a general persecution took place against all dissenting missionaries, and especially against the Baptists, and the Baptist ministers. Mr. Baylis did not escape persecution, and the following account of an attack made upon him and his family at Mount

Charles, is given by himself, and was published in the "Watchman" newspaper :—

"On Friday evening, the 6th April, as we were retiring to rest, a mob of white men, chiefly overseers and book-keepers, armed with swords, muskets, bayonets, and pistols, rode up to our peaceful habitation at Mount Charles, howling as they approached the house like a company of savages. After they had entered the gate of the premises, they met with the watchman, a poor, faithful, old negro, who was about to give an alarm. Though he had nothing wherewith to defend himself, they fell upon him, and cut him very severely with their swords on his head and body, and stabbed him with a bayonet in his side. He now lies in a dangerous state, and fears are entertained of his death.

"When these champions of the Colonial Church Union reached the dwelling-house, they commenced their operations by breaking open the door and firing their muskets into the house. They then proceeded to destroy the bed-room windows, forcing in the glass-framed shutters, with such violence that the bed on which Mrs. Baylis and one little infant were reposing, was literally covered with the fragments. They then discharged their muskets and pistols through each of the bed-room windows; but in much mercy our heavenly Father prevented their murderous designs from being accomplished. One of them put his arm through one of the windows, took a lighted candle from off the table, and endeavoured with it to set fire to the bed-room. Mrs. Baylis prevented this by putting out the light, ere any of the furniture in the room had ignited.

"After this, these murderous members of this church-destroying society demolished the windows in the house, swearing that the house should be destroyed that night, while some of them broke open the stores,

calling aloud for fire to burn them, but in this they were defeated.

“I went unarmed to the door, and remonstrated with them, when some appeared ashamed of their conduct, but others grew more violent. By this time an alarm was sounded in the neighbourhood, when the wretches made a precipitate retreat. Though we are in a part of the country not thickly inhabited, soon more than three hundred persons, coloured and black, ran to our assistance, and, had not these midnight marauders made off on their horses, the death they had intended for us would have doubtless been their lot.”

This hostile spirit against missionaries still prevailed. Mr. Baylis for a season was silenced. The house in which he was preaching at Oracabessa was licenced, and he was in possession of an island licence himself, and yet the warrant under which he was arrested charged him with preaching and teaching in an unlicenced house. The following letter gives a clear view of the system pursued by the magistrates :—

“ You have no doubt heard that the magistrates in Jamaica long contended that no dissenting minister was authorized to preach in any parish in which he had not been licenced at the quarter-sessions. This question was for a time settled by the decision of the grand court, in the case of *Rex versus Whitehouse and Orton*. It was then decided by Chief-Justice Scarlett, and Attorney-General James, that a missionary being licenced in one parish, was entitled to preach in any part of the island. I came to reside in this parish shortly after that decision, and consequently did not deem it necessary to apply for a licence here, as I had been duly licenced in St. Catherine’s, and I have gone on preaching the gospel of peace without interruption, to the no small annoyance of many who wish to oppose the kingdom of Christ in

every way they can. At last, one Mr. George Vidal, clerk of the vestry, and a magistrate for this parish, employed two white men to attend the meeting at Oracabessa, and then go to a Mr. L. R. Stephens, another magistrate of persecuting notoriety, and swear that they heard me preach in an unlicenced house, and that I was not licenced for this parish. On these affidavits a warrant was granted, and I was apprehended, and was by this L. R. Stephens bound over to appear at the next quarter-sessions, and in the mean time neither to teach nor preach, under the penalty of £100. At the quarter-sessions I was called on to answer to the charges of having preached in the parish without a licence, and in an unlicenced house; and though I proved by documents produced in court, that I had been duly licenced in the island, and that the building in which I preached was registered in the Bishop's Office, according to the 1st William and Mary, I was sentenced by the Honourable Henry Cox, Lawrence Reid Stephens, and Robert Fairweather, Esquire, to 'pay a fine of ten pounds, to stand committed until such fine was paid, and not to preach again in the parish without being first licenced at the quarter-sessions.' I then applied for such licence, but it was refused. Nothing can be more evident than the object these magistrates have in view, in claiming the prerogative of licensing ministers for their respective parishes, and yet invariably refusing to grant such licences. They think by this means to put a stop to the spread of the gospel, and thus they keep the negroes in brutal ignorance; and, I fear, they will be too successful, unless some effectual measures are adopted by the British Government; for I think it is quite vain to look for redress from any persons in authority here. Surely the King of England does not wish men to hold his commission of the peace for the

purpose of hindering the spread of the gospel, by fining and imprisoning its ministers. It is certainly disgraceful to Britain, that in this enlightened age, ministers of the gospel should be apprehended and sent to jail in the *King's name*, for no other crime than that of preaching the gospel of Jesus Christ; and that those who thus abuse the King's commission of the peace, should be allowed to do so with impunity.

"I wish the friends of missions in England would importune government until something effectual shall be done, for I think we have sufficient proof that, if we get redress at all, it must be from home."

In a letter dated June 5th, 1833, Mr. Baylis thus writes:—"In my last I informed you that I had recommenced my labours, and that I was expecting to be sent to jail for so doing. This, however, did not take place, for I have gone on preaching both here and at Oracabessa ever since without any interruption; and I am happy to say that the work appears to be prospering at both places, though we have many adversaries, and many of the poor people have great difficulties to contend with in attending on the Word of Life. Yet the congregations are increasing, and I have a prospect of baptizing a pretty good number in a few weeks."

The congregation at Port Maria and Oracabessa continued to increase, and Mr. Baylis had the pleasure on the 4th of August, 1833, of baptizing forty-three persons at Port Maria, in the sea, when great numbers of people were present; some on the shore, and some in canoes on the water: all behaved orderly, and many appeared to feel much interested in the services. The congregations at the chapel that day were so large that great numbers could not get inside, but stood at the doors and windows to listen.

In 1834, Mrs. Baylis, with two children, was obliged

to go to England for a season, on account of alarming illness. Mr. Baylis remained to pursue his labours, and rejoiced at the evident tokens of the Divine blessing following the work. Seventy-three persons were baptized by him at Oracabessa on the 25th of May, and many more wished for admission, whom he judged it proper to keep back. He commenced a new station at Baynal's Vale, about twelve miles from Oracabessa.

In 1835, on the 4th of August, in writing to the Society in England, he gives an interesting statement of the condition of the people. He says—"Having obtained help of God, I have lived to see one year of the negroes' apprenticeship pass away, and that in a more favourable manner than was generally expected. The 1st of August has passed over quietly and peaceably, and the people, as far as I know, are gone to their work as usual, which is no doubt a great disappointment to many persons who have been predicting that we should have rebellion, and every other bad thing, at this time. I sincerely hope, and firmly believe, the negroes will disappoint them altogether, as they have done hitherto; and continue to bear with patience all the injustice to which they are subject, under the present system, as long as it shall last, for many of them are the subjects of great injustice. The 1st of August has not been celebrated this year with such demonstrations of joy as were manifested last year; nor did I expect it would be, as the poor people have found by sad experience that it is not such a boon as they were last year led to expect. However, I was very glad to see that many of them were inclined to commemorate the event by an unusual attendance on the means of grace. I hope that many of them are endeavouring to obtain a knowledge of the truth, which will make them free from the bondage of sin and Satan. Great things might now be done in Jamaica, if

a sufficient number of labourers could be obtained to carry on the work that is begun. I am glad to find that so much interest is now being taken in the welfare of Jamaica by the different Missionary Societies. I very much wish that something more could be done in the way of schools ; they are very much needed for the benefit of the rising generation, and a desire to learn to read very generally prevails now among the negroes ; but we are greatly at a loss for teachers, and, therefore, can do but little with Sunday schools. However, we do what we can, and hope we shall be able to do better by and by.

“ On the 25th of last month I baptized forty-nine persons here (at Port Maria). We had a good day ; great crowds attended at the sea-side, where the ordinance was administered ; and in the chapel, at the services through the day, great numbers, more than could get into the chapel, came, many of whom stood outside, and heard through the windows, and many went away to seek admittance into some other place of worship.

“ In examining the candidates for baptism, I was much pleased to hear several of them mention the services attended to at this place, on the 1st of August last year, as the means of first leading them to think seriously about the salvation of their souls. May the Lord enable them to stand fast in the faith !”

A year later (1836) the want of a new chapel was much felt at Port Maria, and Mr. Baylis thus writes to the Society :—“ August, 10th, 1836.—We must soon have a new chapel at Port Maria, or we shall have no place in which to hold worship, for the one we have is going fast to decay. I have had it repaired till repairing is useless ; and, besides, it is not large enough for the congregation ; the people are doing what they can towards providing the means of building another, but as they are poor they cannot do very much. I hope you

will be able to afford us some assistance in this. I sometimes think that if some of the good people in England, who abound in wealth, knew how much good a few hundred pounds laid out in the mission work would often do, we should not be so cramped in our labours for want of funds as we often are.

“I have the pleasure of informing you that the good work continues to prosper with us. On the 19th of June last, I baptized one hundred and thirty-five persons at Oracabessa, and, on the following Sabbath, seventy-five at Port Maria. Many more at both places offered themselves as candidates for the ordinance, but I thought it would be better for them to wait a little longer, till they are more fully instructed in the things of God. At Oracabessa we had, I think, a greater attendance than I have ever seen at a baptism in any place; at the water-side the crowd was immense, and yet good order was preserved. At the early prayer-meeting the chapel was crowded, and at the preaching there were hundreds more than could get inside. We had a good day at Port Maria, but the attendance was not so great as at Oracabessa, though we have had more than the chapel will hold. May the Lord enable those who profess his name to stand fast in the faith!”

Mr. Baylis lived but a few months after he wrote these cheering accounts.

On January 3rd, 1837, his friend and brother missionary, the Rev. W. Seccombe, of the Wesleyan Missionary Society, wrote:—“It is my painful duty to communicate to you the mournful intelligence of the death of Mr. Baylis, which took place this day, about six o'clock p.m. On Sunday, the 1st instant, he preached and administered the Sacrament of the Lord's Supper to a great number of communicants, but was observed during the service to make several mistakes,

especially while reading the Scriptures and hymns. Two medical gentlemen were called in, but with little good effect. They declared it to be 'a rush of blood to the brain.' I have been with him, a few hours excepted, night and day since Monday about noon, and can assure you that every attention was paid him. The man of God knew me when I first entered his room; and on my saying, 'Mr. Baylis, God will help you now,' he replied, turning his dear eyes to heaven, with an emphatic 'Oh yes!' I bear him testimony, who have known his labours of love, that he was a most indefatigable minister of Christ. The church of God, over which he was the pastor, and the community at large, have sustained a great loss.

"I take the liberty of writing you this letter as neither of your own missionaries have as yet arrived, or will arrive, to send by this packet."

Mr. Knibb, however, arrived at Port Maria in time to forward similar intelligence by the same packet. He spent the following Lord's Day at the station, and wrote from thence on Saturday, the 7th, as follows:—"I had scarcely finished my letter respecting Piedmont station, when I was summoned to this place by the alarming illness of dear Brother Baylis, and though I travelled as rapidly as possible, so deadly was the attack, that ere I reached the place he was consigned to the tomb. Thus have we lost a most laborious, self-denying, and faithful minister of Christ; who worked while life was granted, and when the hand of death was approaching, longed yet to engage in the blessed cause. A more strictly conscientious man I seldom knew; a more hard-working missionary you have seldom had; but he is gone! On last Sabbath, with much difficulty, he preached from 'As for me and my house, we will serve the Lord,' and in the afternoon he administered the

Lord's Supper. On the Wednesday evening his remains were interred within the same chapel ! Thus, in the midst of his days and usefulness, have you lost an enterprising and valued servant ; the church, a faithful and energetic pastor ; his fellow-labourers, a kind and affectionate brother ; and his widow and dear orphans, the stay and support on which they so justly leaned. But all is right ; 'He hath done all things well,' and we should bow with humble submission to his sovereign will. To-morrow I shall endeavour to improve the event to the church and congregation, and shall endeavour to impress upon them the necessity of walking together in love until Providence shall raise them up a pastor after his own will to break to them the bread of life."

Mr. Abbott, of St. Ann's Bay, in writing to the Secretary of the Baptist Missionary Society, after a visit to Port Maria, describes the feelings of the people towards their deceased friend and pastor :—"Yesterday, at 7 a.m., I conducted a prayer-meeting at Port Maria. Immediately after breakfast I proceeded to Oracabessa (Mrs. Baylis accompanied me), and preached, at 11 a.m., to not less than 900 persons, from Psalm xxiii. 4, and at 2 p.m., from 2 Corinthians v. 1 ; the feeling manifested by the church and people was solemn and deeply affecting. They mourn over the loss of their faithful and now sainted pastor, not as those without hope, but as a mother over the corpse of her first-born ; and their unaffected expressions of grief convinced me how greatly they loved him. One said to me 'We feel, sir, not only that we have lost a minister, but a father ; for he did more than preach the gospel to us : he gave us advice in all seasons of perplexity, and strove to promote our domestic peace and temporal welfare.' Others, in their peculiar dialect, exclaimed, 'Him too good for we,' 'He labour too hard for we ;' and their appearance and that

of the chapel, all clad in decent mourning, showed how highly they respected his memory. They entreated me to request you to send a minister for them as soon as possible ; and, my dear sir, I do sincerely trust you will speedily comply with this request.”

JAMES MANN.

MR. JAMES MANN was born at Dunse, in Berwickshire, and was early apprenticed to a deacon of the Baptist Church, Berwick-on-Tweed. His master was a cooper and herring-curer at Berwick Spittle, in North Durham. This is a fishing town, and now a famous bathing-place, at the mouth of the river Tweed. He was converted to God when young, and baptized by Mr. Kirkwood, under whom he studied grammar, geography, and Latin, and also attended on him for private instruction. Mr. Mann having had his mind directed to foreign service, offered himself to the Baptist Missionary Society, and was accepted.

He was set apart to missionary service with Mr. Edward Baylis, on the 18th April, 1826, at the meeting-house, Keppel Street, London. A special meeting of the Committee was held on the 21st, to commend them, in connection with Mr. Phillips, to the care of their heavenly Father. Messrs. Flood, Baylis, and Mann landed at Morant Bay on the 7th June, and shortly after his arrival, Mr. Mann proceeded to Montego Bay. He there took charge of Mr. Burchell’s station, during his absence in England—superintending them with acceptance and usefulness, till his return in January, 1827. After this, Mr. Mann continued some time to co-operate with him in the general duties of the mission, until a new station was formed at Falmouth, where hundreds of persons had been anxiously waiting for religious instruction. The church at Falmouth, consisting of about forty

members, was formed in May, 1827, by Mr. Mann, who continued its pastor till his death. In a letter, of July 20th, 1827, to the secretary, Mr. Mann wrote:—"Since I last wrote to you I have been visited by a slight attack of fever, but am happy to inform you that the Lord was mercifully pleased to bless the means which were used for recovery, so that the fever was overcome in a few hours. I have much cause for gratitude to the Father of Mercies for continued health and strength since I came hither. My health has been quite as good as ever it was when in England. This, however, affords but little security for the continuance of these blessings, particularly in a tropical climate, where the stoutest are frequently the first persons who fall. May I be enabled to be found watching unto prayer!

"Shortly after I last wrote, we commenced our operations at Falmouth, under encouraging prospects of success. The supply of that station has, to a considerable extent, devolved upon me, in which I have felt much pleasure, and have had much to encourage me. The congregations continue numerous and attentive, and we have reason to believe that since we commenced preaching there we have not run in vain, neither laboured in vain.

"It will be gratifying to you to learn that after the number of years which have elapsed since the station was partially commenced by our lamented brother, Mr. Rowe, we were still able to trace the effects of his instructions.

"Last week I visited Westmoreland, and obtained licence to preach at Ridgeland, which I purpose visiting occasionally. Considerable difficulty, however, lies in the way of our supplying this station. The distance from Falmouth is sixty miles, and it is forty miles from Montego Bay. Under such circumstances, and with

three other stations on our hands, the supply of service must be scanty, and attended with considerable labour."

Mr. Mann, like his brethren, encountered bitter opposition from the planters; and in a letter, dated August 28th, he speaks of the trials of the people, but rejoices that the cause of God still goes on. But the time allotted to the missionary labours of Mr. Mann by his heavenly Father was very short. In the whole, it was but about four years. He was taken sick at Oxford Estate, and died at Cambridge Estate, in Trelawny, to which place he had been removed.

His character is thus sketched by Mr. Burchell, in a letter to the Baptist Missionary Society, giving an account of his decease:—

"As a Society, you have lost one of your most disinterested and devoted missionaries. As brethren, we have sustained an irreparable loss! He was a *good man*—an indefatigable missionary—a kind friend—and an unassuming servant of our Lord Jesus Christ. Very few missionaries have laboured so much in so short a period, and so successfully, as our dear brother. His soul was wholly absorbed in the cause of the mission and of Christ; to promote that, he lived, and laboured, and died. He was bent on the work of the Lord, and to that he would make everything subservient. If called, neither distance, nor difficulties, nor fatigue would deter him—he must be at his post. If there appeared a favourable opening in Providence to extend the cause of the Redeemer, he never hesitated as to his duty—there he was found the herald of mercy, proclaiming the tidings of the cross. In his zeal he was influenced by the best of motives—a desire to promote the glory of his Divine Master; he was far from being ambitious for a name or worldly applause; he never magnified his labours or success; he sought an approving conscience

and an approving God. Very few, except those immediately connected with him, are aware of his exertions, his fatigues, and his sacrifices. His pleasure consisted not in the enjoyment of personal ease, but in labours to extend the Redeemer's kingdom. 'He was a burning and a shining light.' When the last enemy assailed him, it found him at his post discharging his duties."

As he lived, so he died. Mr. Burchell in the same letter, says :—"The day before he died, he opened his mind very freely to me, nor shall I ever forget the affecting, the heart-rending interview. On asking him how he felt, he said, 'I have no ecstacy, but I have no fear ; I think I have a good hope ; my hope is founded on the atonement, the precious atonement of Christ. I feel I have no merit of my own, nothing on which I can lean, nothing on which to trust ; the merits and atonement of Christ are my hope !' He was very tranquil and composed, dear fellow ! I shall never forget my parting interview. In the evening I asked him how he was, and whether he was willing for us to proceed to St. Ann's, where our duty called us. He replied, 'Brother Burchell, it is your duty to go : you must do your duty ; but if Brother Cantlow can remain, I should like it—I should like a brother to be with me.' Here you see him in death what he was in life ; he would never neglect duty."

When he entered on mission work at Falmouth, he found that the seed that had been sown by the first missionary had not been lost. So the missionary that followed Mr. Mann reaped from the seed he had scattered ; hence Mr. Dexter, in an account of Stewart Town, says :—"The Word of Life was first introduced by that indefatigable and deeply-lamented missionary, the Rev. James Mann." After an account of large additions having been made to the church at that place, he

adds: "Of these, by far the greater number are the fruits of Mr. Mann's ministry, and scarcely a week passes in the time of examining candidates for baptism, without some declaring that they were first aroused by '*dear Massa Mann's* word.' Blessed indeed are they who sow beside all waters; and what encouragement, 'in the morning to sow the seed, and in the evening not to withhold our hand, as we know not which will prosper, this or that, or whether both alike will be good.' "

Mr. Mann's labours were also abundantly blessed in Westmoreland. Mr. Gardner baptized on the 1st May, 1831, sixty-one at Savana-la-Mar, a large proportion of whom ascribed their serious impressions to the ministry of Mr. Mann.

SAMUEL NICHOLS.

MR. SAMUEL NICHOLS was designated to missionary work, with Mr. William Cantlow and Mr. John Clarke, at Eagle Street Chapel, London, on the 28th July, 1829, and on the 29th October, in company with Mr. and Mrs. Tinson, who were returning to Jamaica, embarked at Gravesend, and all were safely landed at Kingston on the 12th December. Mr. Nichols, after a short stay in Kingston, visited Manchioneal, whither he was instructed to proceed by the Committee, unless the missionaries should see sufficient reason to justify his occupying some other station. At this time the General Baptists had a mission station at St. Ann's Bay, which they desired to relinquish. Some of our missionaries were in treaty for the premises, which were purchased shortly after by our Society.

In February, 1830, a meeting of the missionaries was held at St. Ann's Bay, to make arrangements for supplying that station, when it was unanimously agreed that it would best promote the great object of the

mission for Mr. Nichols to settle there. Mr. Nichols acquiesced in this decision, and removed to St. Ann's Bay with his wife in the following month. He was received at St. Ann's Bay, and also at Ocho Rios, another station occupied by the General Baptists, with grateful affection; but both Mr. and Mrs. Nichols were tried with much illness. He, however, with the sanction of his brethren, commenced a third station at Brown's Town, where numbers of people were waiting to unite in fellowship as soon as the requisite steps should have been taken.

Mr. Nichols shortly afterwards wrote home:—"On the 12th December, 1830, I experienced the delightful satisfaction of introducing the gospel at Brown's Town. The house was crowded, and very serious attention was paid to the Word of Life. As I preach there every third Sabbath, I have spent three there in all. One hundred and seventeen inquirers have joined us here: eighty-six new ones, and thirty-one from St. Ann's Bay. Much opposition has been exhibited, and I have every reason to believe that very many of the poor people have thus been deterred from attending, but the like spirit of hostility is strongly manifested by several influential persons nearer to St. Ann's Bay, where I had the pleasure of baptizing twenty-one persons.

In December 19, 1831, he writes:—"The prospects of usefulness at Brown's Town are very cheering. On the 5th June, I formed a church there of forty-four members; twenty-four dismissed from St. Ann's Bay, one from Falmouth, and nineteen baptized early the same morning. It was an interesting and profitable Sabbath. The solemn ordinance of baptism was administered about ten miles off, at the sea-side. The people went down and prepared the tents in the night, and after the ordinance walked up to Brown's

Town to attend the other services of the day. The present number of inquirers there is three hundred and thirty-eight. The last Sabbath in May I had the pleasure of baptizing seventeen at Ocho Rios; and I have begun to examine for a second baptism at St. Ann's Bay. At this last place I am encouraged by an enlarged congregation on Sabbath mornings, and a goodly number of new inquirers."

Mr. Nichols continued to feel encouraged in his labours, but the serious disturbances that occurred at the latter end of 1831 interrupted, and finally put an end to his labours in the parish of St. Ann. At Christmas time he proceeded to Falmouth to be present with Messrs. Knibb, Whitehorne, Gardner, and Abbott, at Montego Bay, and to open the newly-erected chapel at Salter's Hill; but he was compelled to remain at Falmouth in consequence of ill health. Martial law was proclaimed on the 31st December, and Mr. Nichols obtained a passport from Colonel Cadien to return to St. Ann's Bay, his place of abode. With this document he left Falmouth, on Tuesday, January 3rd, and, with his wife and infant child, reached home the next day unmolested. The first Sabbath after his return was his regular day for preaching at Ocho Rios, and though he was ill able to preach, he was desirous of meeting the people as usual; but the dissuasion of a friend, and the seizure of his horses for the king's service, prevented. He therefore sent to the church and congregation a letter of affectionate counsel, urging their continuance in a course of peaceable and obedient conduct. This letter was read to them by one of the members, and it is hoped had a good effect. Being prevented from proceeding thither, he determined to conduct service at home, but in this also he was disappointed; for on the Sabbath morning, between eight and nine o'clock, a military guard

was dispatched to conduct him to the guard-house, and he accompanied them ; it consisted of an ensign, and four privates, armed with drawn swords and fixed bayonets ; and he was politely received at the court-house by Lieutenant-Colonel Johnston, who had the command. He was told he was at liberty to send for anything he pleased from home, to promote his comfort. But being informed by that gentleman that he was not wanted to perform military duty, he was at a loss to conceive for what reason his presence had been required. When the time of dinner came, he was allowed to go home, under a guard of two privates, and to be absent one hour. In the afternoon the Lieutenant-Colonel, and Captain Walker went to him, and proposed releasing him on bail, if he could obtain two responsible Europeans to become his sureties ; and they added, that, if he failed to procure bail, he should, nevertheless, be allowed to go home to sleep, a guard being placed on his house. Application was consequently made to two gentlemen, one of whom declined, but the other offered to become the sole security to any amount. However, the matter being discussed at the officers' dinner-table, the whole proposal was over-ruled, as it was then determined, that in *martial law no bail could be taken*. He was also informed, that though the officers were desirous of showing all leniency, they could not, consistently with their duty, allow him to go home for the night, but he might send for his bed. This was done. Just as he retired to rest, one of the officers gave him the first intimation he received respecting the cause of his detention. He told him that information had been lodged against him by Colonel S. W. Rose, "that a woman living at Cardiff Hall, who had lately bought herself free, was told by Mr. Nichols, *she was a fool for buying her freedom, as she would soon have*

obtained it for nothing." The next day he continued in confinement, till five or six o'clock, when soon after he had returned from dinner, guarded as before, Captain Walker informed him, "that some charges had been brought forward, but Colonel Johnston and himself, having consulted the Clerk of the Peace, had come to the determination, 'that if Mr. Nichols would give them his word of honour, that he would hold no nightly meetings, nor leave his house during martial law, and would report himself there every day at twelve o'clock, they would release him.' " He was accordingly released on the terms proposed.

On one occasion during martial law, about eight o'clock in the evening, four men, dressed in regimentals, walked up into the chapel, professing to think, because a lamp was burning, that a meeting must have been held. Mr. Nichols was retiring to bed, and this night-lamp was burning to light the family in the residence, which closely adjoined the chapel on the same floor. One of the party, Adjutant Cocking, spoke to Mrs. Nichols, who went out to meet them, in a very high and peremptory tone, making various inquiries respecting the domestics, advising her, "as a friend," to take care what was done, and declaring "that if any religious meeting was discovered there, either by night or by day, not a stick of *the building should remain, and he himself would be the first to come and set fire to it!*" After this extraordinary speech, they walked down-stairs, and examined the lower part of the premises, and took themselves off. Captain Walker, with a party, went to Great Pond Estate, where they found two brothers, named Paisely—one a Baptist, and the other a Wesleyan. They inquired of them very strictly, "If these *ministers* had not told them they were to serve but one master Jesus Christ, and not to work for their owner. When they

both repeatedly declared to the contrary, they were asked if they would swear to it, and on their answering yes, the book was produced, and each of them required to kiss it. Even after this they were *tied*, and taken to St. Ann's Bay, at some miles' distance, as prisoners, where they were detained at the guard-house a day or two, again closely examined, and when falsehood could not be elicited from them, dismissed. Mr. Nichols was anxious to recommence the public preaching of the gospel, and wrote to Colonel Johnston, to this effect, but in reply he stated that "he had orders from Major-General Cox, to forbid his assembling any congregations of free or slave subjects, during the present disturbances." Frequently were vulgar expressions of hatred and evil intention heard by Mr. Nichols, from persons passing his house, which he disregarded, and repeatedly he was told of malevolent expressions being used by several of the militia officers against the missionaries generally; but these had become too common to excite much notice. No sooner, however, did the news reach the Bay, of the feats performed in destroying the chapels at Falmouth, Rio Bueno, and Brown's Town, than the haters of religion meditated destruction there also, and commenced with a shameful and outrageous attack on the chapel. This took place on Friday, February 11th, at about ten o'clock at night. Mr. and Mrs. Nichols were just retiring to rest, and a candle was burning in the hall, when they were suddenly alarmed by a violent knocking, with some heavy instrument, at the front door of the chapel—evidently not for admission, but for the purpose of bursting it open. After a few blows, the door gave way, when a number of persons rushed up the chapel steps, and at the same moment some others entered the chapel by another flight of steps, at that end of the building appropriated to a residence. In-

stantly as they entered, they commenced dashing to pieces the windows and pews. Two large sashes in the centre of the chapel were wholly dashed out, and every other window but one, broken in pieces. Four pews were entirely demolished, and all the materials, together with a number of benches, thrown out of the windows. During these depredations, Mr. and Mrs. Nichols, with their infant child, a female servant, and two other children, had fastened themselves into the bed-room, separated from the chapel only by a thin, boarded partition, where they were expecting every instant to be broken in upon and murdered. Unable to send out for assistance, Mr. Nichols threw up the window, and cried, "Murder, murder!" About this time, Mr. W. S. Harker, a magistrate residing on the Bay, alarmed at the noise, hastened to the spot, and ordered the depredators in the king's name to desist; immediately sending to the main-guard room for assistance. Lieutenant Smith, with several of his men, promptly attended; but as they entered by one door, it is supposed the depredators escaped by the other. The building was thus saved for the present from entire demolition, and the lives of its inmates preserved. The attack was most furious and daring; it is difficult to convey any adequate idea of it. The assailants must have known that Mr. and Mrs. Nichols were in the house. They made no attempt at secrecy, and the peaceable inhabitants of the Bay were alarmed beyond expression at the dreadful noise; some concluding that the persons within would certainly be murdered, and others supposing that another insurrection had commenced.

Mr. Nichols made an appeal to the magistrates for redress, and to prevent a repetition of such proceedings again, but could obtain no protection. And the evildoers, finding no practical measures were taken by the

authorities to bring them to punishment, they and their accomplices were emboldened for further outrages. They openly gloried in what they had done, and were eager to complete the work of destruction. Remarks were publicly enough made the same day of a nature to warrant the conclusion that they would not be satisfied till the chapel was demolished, and the tone of feeling against Mr. Nichols was increasingly malignant. All hope of usefulness for the present being now cut off, and the personal danger to himself and family apprehended to be very serious, he determined on quitting the place, to seek refuge in town. In this resolution he was confirmed by a conviction, arising from the painful experience of the preceding night, that his presence in the building would not save it from destruction; and that by the apprehension that he would probably be murdered on a second attack, to prevent his becoming a witness. In the forenoon, at the Peace Office, Mr. Raffington had promised to send a guard to protect the premises by night, so long as guards might be continued at the court-house; but, when evening came, no guard appeared; and on application to a magistrate, it was with difficulty Mr. Nichols could obtain one single man. Having, therefore, caused his books and apparel, with part of his furniture, to be hastily removed to friends' houses, and obtained lodgings for that night, he started early on the Sabbath morning, with Mrs. Nichols and their infant, for Spanish Town; where, after great suffering experienced by the latter on the road—the effect of Friday night's alarm—they safely arrived the next afternoon.

The next day, Tuesday, Feb. 14, the rioters completed their work. The mission premises at St. Ann's Bay, together with the Wesleyan Chapel, were entirely demolished in the forenoon, and the materials stolen. After these

depredations Messrs. Whitehouse and Wood, Wesleyan missionaries, and Mr. Nichols, were hung in effigy, under a shaddock-tree on the chapel ground.

As soon as it was thought practicable, a desire was manifested by the missionaries to re-occupy the stations that had been left. After consultation and prayer, it was resolved that an attempt should first be made to resume the work at Montego Bay, as the longest station that had been abandoned, and that which embraced the greatest number of free persons to attend the means of grace. Messrs. Nichols and Abbott were to undertake this service. But it was delayed nearly two months owing to the continuance of persecution, kept alive throughout the island by the public press, by the proceedings of the House of Assembly, and especially by the operations of the Colonial Church Union, which rapidly gathered strength, and extended its influence.

Mr. Abbott arrived at Montego Bay on the 16th June, 1832, rented a house of Mr. Renwick, had it registered at the Bishop's office, and commenced public worship, but the magistrate sent the constable to stop it. Mr. Abbott, the next morning, had to appear before the magistrates; they said they had nothing to do with the registry of the place at the Bishop's office. About twenty of the magistrates had assembled; one of them said he thought Mr. Abbott should be indicted as a vagrant. Mr. Nichols soon joined Mr. Abbott at Montego Bay, and the two missionaries, in connection with Mr. Murray, the Wesleyan missionary, applied at the quarter-sessions to have the oaths administered to them, according to the Acts said by the Attorney-General to be in force, but they were told that the magistrates had made up their minds not to sanction any sectarians whatever, as there was no island law requiring

them to do it, and they did not acknowledge any English statutes, and never would.

A place, however, was rented of Mr. Lewin, and Messrs. Nichols and Abbott held service in it; but they, in connection with Mr. Lewin, were committed to jail on the 18th of February, 1833, for not giving bail on the condition of not preaching again until the matter was settled at the quarter-sessions. They told the magistrates they were ready to give bail *simply to appear and answer*; that they had been well advised that it was not contrary to the laws of the country; that, consequently, they deemed it their duty to preach; and, even if they gave bail, if they had liberty and health, they should preach again the next Sunday; they were prepared to go to prison, but to give bail not to preach the gospel they were not prepared. On hearing these sentiments, Mr. Barrett grew warm and earnest, and replied to this effect, and nearly in these words:—"Then, if you are so determined, it will become the duty of the magistrates to swear in special constables, who shall go to the spot and disperse your meeting by force."

They went to jail, but were released on Monday, the 25th July, by giving security each for himself in the sum of £100, to appear and answer at the next quarter-sessions. They stated in their letter to the Society—"Nothing will, therefore, deter us from preaching next Sabbath, unless we should see such indications of hostility on the part of the magistrates as would threaten a disturbance if we held meetings; in that case we shall feel it our duty to refrain, because the whole blame of a disturbance would be thrown upon us, however unjustly, and Satan would thus gain an advantage over us."

These missionaries continued to be annoyed in the work in which they were engaged, both at Montego Bay and at Falmouth—the latter place having been

visited to re-open the station, but the details are not at hand. The editor of the "Missionary Herald" remarks in the September number :—"Were it not that the period is rapidly approaching when an end must be put to the base and cowardly attempts to justify persecution under the pretext of administering the law, we should feel it our duty to give an account of the vexatious proceedings which have recently taken place at Montego Bay and Falmouth, with a view to prevent our brethren, Nichols and Abbott, from exercising their ministry among the multitudes who are eagerly panting again to enjoy their long suspended Christian privileges. We lament to perceive some parties implicated in these doings, from whom better things were expected, and who, we trust, for their own sakes, will pause and retrace their footsteps. The missionaries have acted throughout with a firmness honourable to their character as men, combined with a meekness well-becoming their profession as Christian ministers ; and we rejoice in the thought that they and their brethren will soon be relieved from their shackles which it is now attempted to fasten upon them, and be sanctioned by human laws, as they are enjoined by the Divine to preach the gospel to every creature."

Mr. Nichols's ill-health compelled him to leave the work at Montego Bay and Falmouth, and he and Mrs. Nichols left for Nassau, at which place they arrived on the 31st August, 1833, the voyage having been strongly recommended for the benefit of Mr. Nichols's health ; it was hoped that a milder climate, and cessation from labour for a time, might, under the Divine blessing, effect his recovery. Health, however, was not restored. He, Mrs. Nichols, and child, therefore left the Bahamas, and arrived at Liverpool on the 6th May, 1834, in a state of great weakness. Mr. Nichols did not recover his health, but, on the 12th July, 1835, died at Tor, in

Devonshire, the same day that Mr. Coultaert died in the parish of St. Ann.

FLOOD, BURTON, GARDINER, AND SHOVELLER.

Time does not allow to enter into the details of the labours of Messrs. Flood, Burton, Gardiner, and Shoveller.

MR. FLOOD occupied Anotta Bay, and preached also at Charles Town, but was compelled to retire from the mission-field through ill-health.

MR. GARDINER arrived in the island in 1831, laboured at Savana-la-Mar, and, in the disturbances, was tried at Montego Bay for his life, but nothing could be proved against him. On his release, he went to Kingston, was chosen pastor of the church at East Queen Street, where he continued to labour with acceptance and usefulness, when, on the 8th May, 1838, he was called home by his heavenly Master, to enter into his rest.

MR. JOSEPH BURTON arrived at Morant Bay in 1827, he occupied the pulpit at East Queen Street during Mr. Coultaert's absence. He then removed to Port Maria, and formed the church there on the 16th May, 1828, and commenced the stations at Oracabessa and Bray-head. He subsequently went to Kingston, and, afterwards, to St. Thomas-in-the-East, where he formed the churches at Belle Castle and Morant Bay; but in the midst of labour martial law caused him to cease, and with other brethren, he endured sufferings in the cause of his Lord and Master. Several of the missionary stations could not be occupied; he, therefore, left the island, and commenced the mission in the Bahamas; subsequently he removed to England, where, both as an Evangelist and as a settled pastor, he laboured in the gospel, and in the year 1858, died at Birmingham.

MR. JOHN SHOVELLER lived but nine months in

Jamaica. He occupied the pulpit as pastor at East Queen Street, Kingston, and was called to his reward on the 12th December, 1831—but a few weeks before the disturbances that broke out in the west of the island.

In the men that God raised up and sent to this island, we find a wonderful variety and adaptation of gifts. As in the early days of the Church there were *the sons of thunder*, and *the sons of consolation*, the impetuous Peter, and the loving John; so in these early missionaries there were diversities of gifts, but they all were under the influence of the same spirit—a spirit of love to Christ and the souls of their fellow-men.

In Rowe there was combined the wisdom of the serpent with the harmlessness of the dove. There was patience, prudence, self-denial, and deep devotedness to God. One indiscreet act on his part might have deferred to an indefinite time the sending of future labourers in the Baptist Mission to this land.

In Coultaart we see a convert from formal religion to one of power, that filled his soul with an ardent desire to live to the glory of God; and in the midst of personal and relative affliction we find him undertaking the purchase of mission premises, and the building of a spacious chapel at East Queen Street, Kingston; travelling to Manchioneal with a view of establishing a mission there; journeying across the island in the then difficult road to Anotta Bay and Port Maria, to plant there the banner of the Cross. He it was also who secured mission premises at Mount Charles, in St. Andrews, that the message of mercy might be proclaimed to the dwellers in the mountains. Although compelled for a season, through ill-health, to leave the field, yet, when able, he returned again, and his ardent zeal has left behind him monuments of his labours in the places of worship at St. Ann's Bay and Brown's Town. His simple piety,

transparent integrity, and warm benevolence, were conspicuous in his character, and made him eminently fitted for his work.

Godden was prepared for the ministry in the furnace of affliction. While yet a stranger to vital godliness, he was called to endure hardness in captivity at Arras, for eight years, that he might be brought to the knowledge of the truth as it is in Jesus ; and be qualified to become a soldier of the Cross, be able to sympathize with the bondsmen and bondswomen of Jamaica, and direct them to the Lord Jesus Christ, as the deliverer from the captivity of Satan and of sin. His heart, his life, his soul were fully engaged in the work ; and the strong hold he secured on the affections of the people may be judged of by the fact of the death of the female who was told that Mr. Godden had been burnt in his bed.

Kitching, as a member of the church with which he was connected in England, was holy and of an unblamable life. His characteristic marks were humility, meekness, and zeal, and a readiness for every good work —qualifications much needed by every missionary of the Cross ; for, like him, the missionary should be ready to say “I consider the grand aim of my mission is to bring sinners to Jesus Christ.” He sought the prayers of God’s people, that, as he said, “I may be a good missionary, a faithful labourer, and a diligent watchman in my Lord’s service. Pray for me that I may be able to endure hardness, suffer privations, brave dangers, and be faithful unto death.” One of the fruits of his ministry was Ellen, a poor slave, who on her voyage across the Atlantic displayed her faith in the Saviour, when death was apparently near, and in the doctrine of the resurrection of the dead, when questioned as to her hope, at the end of her voyage.

Mr. Tinson seemed rather designed for the study

than to combat with the great social evil of slavery ; yet, by his conduct and conversation as a minister of Jesus, he secured the love and esteem of his flock, and of all who came in contact with him ; and, as the first President of the Theological Institution at Calabar, he, as a tutor, displayed all those qualifications that were essentially necessary to success.

The two Knibbs showed ardour in the missionary work, and when the first fell by the hand of death, with honour in the mission-field, the second was ready to take his place, to combat, as a good soldier of the Lord Jesus Christ, against the powers of darkness. William Knibb, by his unflinching exposure of the evils of slavery, and his fervent appeals to the British Christian public, as well as his evidence before committees of the Imperial Parliament, hastened on the emancipation of the slaves—an object that had been pursued by Clarkson, Wilberforce, Buxton, and others—and after its accomplishment, his perseverance and energy in missionary work are to be seen, in the chapels and school-houses erected, in the voyages undertaken by him on behalf of the mission, and in the prominent part he took to induce the Committee in England to form the African Mission, and to commence the Theological Institution at Calabar. Knibb's name will be in honoured remembrance for many generations, both in England and in Jamaica.

A name intimately associated with that of Knibb is Burchell. Burchell and Knibb, Knibb and Burchell, were names that have often been uttered in the same breath. Their natural characters were diverse, but in spirit they were one. Burchell's early life, as a Christian, showed the ardour with which he entered into his Master's service. He was highly honoured by his Lord and Master, by the persecutions he was called to endure, as well as like the Apostle Paul, by the extent and success

of his labours. From Crooked Spring and Montego Bay he principally laboured in the extension of the mission to the eastward on to Falmouth, Rio Bueno, and St. Ann's ; and westward and southward to Lucea, Fuller's Field, and Savana-la-Mar. His laborious exertions, and his enlarged spirit of benevolence, laid the foundation of the Baptist mission in the north-west of the island.

Our task is now done ; although we might go on to enumerate the missionary qualifications of the plodding Baylis, of the energetic Mann, of the devout Nichols, and others—all of whom were evidently men of God, raised up for the work to which they were called, and to fill up their places, each in the particular sphere assigned him by God.

There are one or two, thanks be to God, among the fathers of the mission, who yet remain among us, the living witnesses of the gracious dealings of the God of heaven towards Jamaica, in planting the gospel of Christ, and the success he has given it. May their lives be continued yet for many days, that before they go hence they may see a revival of religion in the churches, such as they have never before witnessed, and on every hand see spirituality among professing Christians, and a large increase of converts to Christ !



**AN ARGUMENT AND APPEAL
FOR THE
EXTENSION OF CHRISTIAN MISSIONS.**



ARGUMENT AND APPEAL.

“ Waft, waft ye winds his story
And you ye waters roll,
Till like a sea of glory
It spreads from pole to pole:
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.”—HEBER.

NOTWITHSTANDING all the missionary efforts and successes of the gospel in the past, the existing state of the world is calculated to awaken in our minds many serious and affecting thoughts. About six hundred millions at least of immortal souls are still living and dying without any knowledge of Him who gave his life a ransom for sinners. The light which has as yet been diffused has served but to render the darkness more visible. It has conducted to the abodes of spiritual poverty and want, unknown before, where millions are dying without the knowledge of God: it has disclosed in professedly Christian, as well as in heathen lands, large tracts where ignorance sits enthroned in darkness and the very region of the shadow of death; thus irresistibly forcing upon our minds the conviction that so far from our having accomplished our work, we have only just begun to explore the broad field of our Christian labours.

Of late years, it must be acknowledged, considerable efforts have been made towards propagating the Christian faith in different parts of the globe; Christians having, in an increased degree, realized their responsibility; but these efforts, although they seem of some

importance when viewed in themselves, sink into insignificance when compared with the vastness of the work yet to be accomplished. They have hitherto been conducted, indeed, not only on a scale far disproportionate to the blessings desired, and to the evils that exist, but also to the available means of the Church ; and they must be vastly increased before anything really great or extensive can be effected. The time has come when the Church must no longer slumber, and when her interests must be fully remembered amidst the manifold engagements of life. Whilst the past speaks in the language of disappointment and reproach, the future calls to solemn, arduous duties, and gives assurance of success. Vigorous, constant, untiring, moral action is the call of the time, and the responsibility of Christians at the present day is truly awful. Something more is required than that feverish action which, in many cases, it is to be feared, springs not from pious principle but from adventitious excitement ; giving encouragement only to disappoint. It is a deep-wrought principle of decided, systematic activity for Christ, and holy persevering fortitude that is demanded, which shall never subside till all the purposes of heaven shall be accomplished—a principle which can only result from a large increase of vital piety in the church.

In support of these observations, let us proceed to consider :—

I. THE MAGNITUDE OF THE OBJECT OF CHRISTIAN MISSIONS—THE SALVATION OF THE SOUL.

What is there within the whole compass of human thought that can for a moment be compared with such an object ? or what object so great was ever proposed for human co-operation ? It is the greatest and grandest purpose with which it is possible for a man to identify his being, or that can absorb the mightiest of minds.

“ It would be an important matter if you could only

save the life of a fellow-creature ; but what is the saving of a life to the saving of a soul ? If you save a life to-day, there may be something else by which it may be brought to its close to-morrow ; but if you save a soul, you save it from eternal death—you are the means of bringing it into a state connected with everlasting life." *

In the calculation of the worth of the soul, thought is lost. It bids defiance to all thought to find anything like an adequate standard by which to estimate its value. And the salvation of the soul is what we are called upon to secure in this work of Christian missions. We have here an object far greater than the creation of the world—the noblest prize that can be won—an enterprise which turns our eyes from the Cross of Christ to the immortal minds of men who need its saving power.

If to die were a mere cessation of being ; if, when the mantle of mortality falls, men lay down in the tomb to rise no more ; if, when the body returns to dust the intellect ceased to think, the passions ceased to glow, the active virtues ceased to display their moral beauty, and the human soul lived only in the recollection of surviving friends, we would forbear to pass a heavy censure on the general indifference manifested towards the heathen world. But think of nature and origin of the human soul—an emanation from God ; think of its capacities of knowing, loving, and serving God ; think of its duration—its destiny—of the estimation in which it is held by God Himself, its Creator—by Jesus Christ who died for its redemption—by the Holy Spirit who sanctifies and renews it ; think of the interest of holy angels in its salvation, and of devils in its destruction ! In a word, all that God has done, and all that He has spoken—every promise of his mercy and every threatening of his wrath—the Son of his love, and the heaven of his glory—all proclaim the worth of the soul, and tell

* Rev. Andrew Fuller.

us that its salvation should be the object of the most anxious solicitude and the most persevering effort.

Follow only one soul into eternity ; trace its endless course through delights which flesh and blood could not sustain, or through fire sufficient to melt all the planets down. Pursue it through all the ascending degrees of its progression—see it soaring with more than eagle-wing beyond the exalted capacities of the cherubim, and pursuing its lofty flight even to the throne of Him who liveth for ever and ever ; or, as an everlasting exile from his presence, sinking from age to age to the bottomless abyss, “where the worm dieth not, and the fire is not quenched.” Is there so much of moment attending the destiny of a single soul ? What then must be the preciousness of a world of souls ? What the value and magnitude of missionary labour ?

Brethren, fix but your minds upon this one topic, and endeavour to realize the worth of one individual soul ; not of a relative, or special friend, but a soul in probation, destined to eternal existence, and liable to eternal ruin. Think of it until there stands before you the candidate for “crowns and thrones above the sky,” or the guilty doomed immortal fellow-man. Study his nature ; strive to comprehend his thrilling joys, or his excruciating pains. Measure, if you can, his susceptibility of both, and feel, if you can, that he will be the heir of one or the other for ever. Mark in the impenitent his grovelling desires—his enmity against truth, and holiness, and God—the tremendous power of his depravity, and the certainty that his stout heart must be speedily broken, or be abandoned to endless hardness. Realize that God must appear in his own might to create that man anew, or that he is lost for ever.

Consider, again, that if the salvation of the soul absorbed the thoughts of Deity from all eternity, and if it is a work worthy of God, it cannot but be a work

worthy of his creatures. And if no tongue can utter all the blessedness of the saved, or fully set forth the illustrations of the glory of Jehovah in its salvation, so equally will the power, the holiness, and equity of God be inexpressibly manifested in the punishment, not only of such as die in heathen lands, but of such also in every land as reject and despise his gospel.

Look, again, to the consummation of missionary efforts, when that great multitude, which no man can number, of all nations and kindreds, and people, and tongues, shall stand before the throne, with their robes washed white in the blood of the Lamb ! Conceive, if it be possible, with what adoration and gratitude the innumerable throng will then bless God that the gospel reached their shores, through the instrumentality of distant believers ! For "they shall come from the east, and from the west, from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God."

It will thus appear that the object of the Christian Church is not simply to remove the darkness, degradation, and misery of one nation, but of every nation, kindred, and tongue.

It contemplates the salvation of not merely one soul, but of countless myriads of souls ; even nothing less than the restoration of a lost world to holiness and God. The work to be achieved is so vast as to be compared in Scripture to the removal of a great mountain, levelling it into a plain, and casting it into the depth of the sea ; to the erection of a magnificent temple, the top of which is to reach to heaven, and the glory of which is to fill the earth.

Contemplated from a mere worldly point of view, the conversion of the nations to Christ seems, it is true, the most irrational of all enterprises. The difficulties are appalling. The natural depravity of the human

heart is to be overcome—sinners dead in trespasses and sins are to be quickened into newness of life. The difficulties are intensified in multitudes of cases by the passionate love of gain and pleasure; by the ungodly and deep-rooted customs of society; by the corruptions and idolatries of a degenerate, if not apostate church; by established forms of religion, hoary with age, and sustained by the whole power of governments and priesthoods, which darken the mind, debase the soul, and bind their unhappy votaries hand and foot with the chains of ignorance and superstition! The vast systems of error and false religion to be overcome, rise up before us like mighty mountains. Brahminism, grown inveterate by time; Romanism, established now for more than a thousand years; and Mohammedanism, that gigantic power which overthrew the churches of Asia, and has swayed its bloody and sensual sceptre over millions of souls for twelve hundred years! Not to mention the Greek and Jewish churches, almost equally antagonistic to the pure and simple doctrines of the gospel. To overcome these stupendous obstacles, or to attempt to rebuild a temple for God out of this terrific moral ruins and chaos, seems as hard as to pluck the sun from the firmament, or pierce the earth to its foundations; and yet, animated by the commands of Jehovah, his people are to advance to this superhuman work with unfaltering energy and unwavering faith in its final accomplishment!

Compared with this enterprise, the highest purposes of human ambition become less than nothing and vanity. The discoveries of the philosopher, the laurels of the hero, and the sceptre of royalty, fade into insignificance; and even patriotism itself is constrained to acknowledge the supremacy of an enterprise which seizes with so strong a grasp, both upon the temporal interests and the eternal destinies of the whole family of man.

II. Observe THE CLAIMS OF THE HEATHEN upon our sympathies and our earnest energetic action.

Both the present situation and future prospects of the heathen world are appalling. The heathen lie under the fatal effects of the fall—they are born in sin and shapen in iniquity; they are by nature children of wrath. The heathen are unholy, and the Scriptures declare that “without holiness no man shall see the Lord.” The heathen are idolaters, and the Scriptures declared that “idolaters shall have no inheritance in the kingdom of heaven.” The heathen are living in wickedness, and the Word of God affirms, “The wicked shall be turned into hell, and all the nations that forget God.” They are unconverted, and our Lord declares, “except a man be born again he cannot enter the kingdom of God.” The heathen have immortal souls, and if they be without Christ, they are without hope and without God. “If any man have not the spirit of Christ he is none of his.” It is in this view that the situation of the heathen is most affecting. On this head there are also other declarations of Scripture calculated to rouse every Christian sympathy, and call forth every Christian exertion.

However philosophers may apologise for heathenism, and however poets and orators may attempt to extenuate its evils, it is hateful to God, and is invariably condemned in his Holy Word as a crime of no ordinary magnitude; involving in it the most rank rebellion against him, the basest ingratitude, the most awful cruelty, the most debasing impurity, and the most determined hostility to all the leading features of the moral law.

Only by faith, the gift of God, can any of the sons of Adam be saved, for “he that believeth and is baptized shall be saved, and he that believeth not shall be damned.”

Such, moreover, is the deplorable condition of these millions of our race that all they see and hear tends to confirm them in spiritual ignorance; so that they must

ever continue, unless they are compassionated by the Christian world—"Aliens from the commonwealth of Israel, and strangers to the covenant of promise." They perish by their ignorance of God, and of salvation through the Son of his love; and they propagate that ignorance and its attendant depravity, together with the most debasing superstitions from age to age, and will transmit them to the unborn nations yet to spring from them. Thus they have nothing before them but "a fearful looking for of judgment and fiery indignation."

The benevolent design of Christian missions is, instrumentally, to deliver the heathen from their awful situation, and restore them to holiness and happiness; to declare the way of their restoration to God's favour, and to the final bliss of heaven. Is not the object therefore unspeakably important?

Supposing the entire population of the earth to be about 1,000,000,000, they may thus be distributed as to religions:—

Protestants	70,000,000
Roman Catholics	130,000,000
Greek Church	56,000,000
Armenians and others	8,000,000
Jews	6,000,000
Mohammedans	100,000,000
Pagans	630,000,000
Total	<u>1,000,000,000</u>

Or, otherwise:—

In Europe and its islands there are	230,000,000
Asia	630,000,000
Africa	60,000,000
America	47,000,000
Australia and Polynesia	3,000,000
Total inhabitants of the world	<u>970,000,000</u>

Of these, there are—

Nominal Christians, about . . .	270,000,000
Jews	5,000,000
Mohammedans	100,000,000
Brahmists	70,000,000
Buddhists	365,000,000
Various other inhabitants . . .	160,000,000
<hr/>	
Total	970,000,000
<hr/>	

More than 600,000,000 of the population of the globe are in spiritual darkness and death. A million of men, standing one behind another, would reach 647 miles, *i.e.* from one end of England to the other; therefore 600,000,000 would reach 388,200 miles, or, sixteen times twenty-four thousand miles, or sixteen times round the world.

It is believed that two thousand heathens DIE EVERY HOUR; therefore, seventeen millions, four hundred and twenty-two thousand heathen die every year!

The heathen perish! day by day
 Thousands on thousands pass away!
 Oh, Christians! to their rescue fly,
 Preach Jesus to them ere they die!

At least 600,000,000 of Pagans and Mohammedans, three-fourths of the population of the whole globe, are therefore hastening on to the eternal world without a ray of revealed light. The Word of God is wholly unknown to them. The ministers of Christ never teach them; they have no holy Sabbaths; no Christian schools; not a single promise to be a solid foundation of hope; not a single divine testimony to be a ground of faith. This negative aspect of heathenism alone ought to excite the commiseration of all real Christians. For-

lorn and desolate are these immortals, without one of those blessings from which the servants of Christ derive daily support, consolation, and happiness.

If we glance for a moment at the map of the world what ruin do we behold in the "noblest work of God!" What pitiable depravation of affection; what widespread moral desolation; what unrelenting tyranny of error; what horrid and disgusting systems of idolatry and superstition! Where is the Christian whose bosom does not thrill with agonies of pity and horror, and whose imagination does not recoil from scenes where death reigns with such terrific cruelty and such unbounded sway?

The teeming millions of Hindostan have still their "lords many and gods many." Who can count the idols of India? They have, on a moderate calculation, been estimated at 300,000,000! These idolaters, "professing themselves wise, have become fools." But not only are the objects of their worship ridiculous, they also provoke to wickedness. Their holy places and rivers, their pilgrimages, their sacrifices, penances, festivals, all lead to, or become consecrated acts of licentiousness and cruelty, and the vices of their gods are the vices of the people; their religion is the patron of their iniquities. Nor is there any material difference in the character of the religious rites in Burmah and Japan; while in China the name of Confucius gives credit to most grovelling superstition.*

* Confucius, a Chinese philosopher, who lived in China about 2300 years ago; to whom are dedicated about 1500 temples, where are sacrificed annually to his spirit 60,000 animals. Many worship the spirit of their ancestors, and some the Kalee or Bramah of India and Ceylon. In Persia fire and the sun are worshipped, under pretence of honouring the true God, and Mohammedanism to a considerable extent prevails. In Thibet idolatrous honour is given to a priest denominated the "Grand Lama," who resides in a splendid palace, where he receives the offerings of his votaries.

Persia, Arabia, and Asiatic Turkey are groaning beneath the dominion of the false prophet. And what shall we say of Africa? Africa lies involved in a darkness thick and gross, and palpable, as that which veiled Egypt in that prolonged and fearful night when no man knew his brother. Ignorance and wickedness, in their most revolting forms, everywhere abound. Instruments of cruelty are in her habitations. Her accursed shrines are at this moment streaming with human blood, and blazing with human sacrifices; while her strength is consumed by intestine wars and merciless oppression.

Throughout the entire portion of the globe, relieved only by a few scattered rays along the shores and inland cities, enkindled by missionary enterprise, this darkness and wretchedness prevails. Nor in crossing the broad expanse of waters to the Continent and islands of the West do we find any very material improvement in the scene.

Here and there, it is true, as we shall hereafter show, the gloom is irradiated by the light of Christianity, but it is only like the morning star to the benighted traveller, when he first beholds it emerging from the thick darkness that surrounds him, presenting to his eye the promise of the approaching dawn. Whilst throughout the Confederate States of the Mexican Union—throughout, indeed, the whole extent of South America, and no inconsiderable portion of the north

The inhabitants of Burmah at no distant period past (if not avowedly at the present day) paid religious homage to the white elephant. The Greenlanders worship the sun and moon. The South Sea Islanders, a fly, an ant, or a lizard. In some of these islands the shark and the crow, and in other parts of the world, beetles, apes, and serpents are worshipped; verifying the language of the apostle, "And changed the glory of the uncorruptible God," into a lie, and worshipped the creature more than the Creator. God over all, blessed for evermore.—Rom. i. 23.

of the new hemisphere—are our fellow-men, rational, responsible, and immortal, perishing for lack of the bread and water of eternal life.

And cannot this dreary landscape be revived and beautified? Are there no means by which this moral wretchedness can be expelled? Are there no appliances by which this waste howling wilderness can be reclaimed? by which, especially, St. Domingo, Cuba, and the other islands of the Western Archipelago, still under the influence of the prince of darkness, can be aroused from the lethargy of sin? Are there no means by which the whole continent of South America and the millions of Asia, can be raised in the scale of nations, and brought into fellowship with the Father of their spirits? Are there no means by which to heal the distracted heart of Africa? to restore her to liberty and light, to holiness and happiness? Yes, by the gospel of the blessed God we can regenerate the world—by the gospel proclaimed by faithful, devoted missionaries. The gospel is the only agent that can impart peace and comfort to mankind in the present world, and insure their happiness in the world to come. And the gospel is in all respects adapted to the wants and condition of man. While it tells of sin and ruin, it tells also of Christ and salvation. With the same methods of mercy—the same precious promises, the same ennobling instructions, the same heavenly hopes, it visits the palace of the rich and the humble tenement of the poor; and in exact proportion as its influence is felt among the several classes that compose society, do we uniformly discover its blessed effects of contentment, happiness, and peace.

Says a well-known author,* "Philosophy, diplomacy, philanthropy, have given up Africa. Her sorrows multiply. At this day, when our fathers expected that her

* Dr. Campbell in "Martyr of Erromanga."

slavery would have been abolished, the infernal traffic is more than doubled. While I address you, ships are being built, fetters are being forged, and arrangements are being made to extend the traffic. In Africa, while I speak, villages are burning, blood is flowing, and prisoners are being dragged and driven across the desert to be sold to the white fiends, the merchants of murder who, like vultures, hover on the shore hungering for their prey."

How is the monster demon to be destroyed? By the policy of statesmen? by the power of the army? by the wisdom of philosophy? No—by the missionary. How is the mutual slaughter and merchandise in man to be put an end to? By the missionary. By whom is Africa to be covered with the blessings of civilization? By the missionary. By whom are the sable millions of that wide continent to be lifted up to the fellowship of the free states of Europe? By the missionary. Let the gospel of Christ have free course, run, and be glorified throughout all its borders, then old things will pass away, and all things become new. In that hour her degraded sons will rise from the earth, feel that they are men and not brutes, and worship their great Creator.

Behold the change! Agriculture clothes her wide-spreading wastes with a measureless abundance of rich and varied produce. Commerce creates towns, cities, manufactories, and harbours; navigates her rivers, circumnavigates her shores, and pushes her fortunes on every sea. Peace waves her banner over land and over ocean. Plenty pours out her harvests of oil and wine; the pirate, the man-stealer, the murderer disappear; the slave ship—the ark of sorrow and death with all its horrors—is seen no more. Education rears her schools, science her halls, religion her temples.

These are no visionary anticipations. Religion is the greatest power in the world, not only in things

spiritual but also in things temporal. Civilization with all its advantages is but the result of religion. Without religion even civil liberty would be impossible. And at this moment the whole world is standing still in regard to its political and social institutions, simply because it needs the fresh life—the invigorating force—the enthusiasm, the self-denial, the self-control, which springs only from the true faith.

Mr. Buxton and his associates in the Society for the Extinction of the Slave-trade and for the Civilization of Africa, instituted in the year 1839, nobly bore their testimony to the omnipotence of the gospel and the importance of missionary labour as the sure and only means of extinguishing the horrid wars, exterminating the slavery, and healing the deep sorrows of Africa and her children.

“It is the unanimous opinion of this Society, that the only complete cure of all these evils is the introduction of Christianity into Africa. And it is among the most gratifying circumstances of the present day, that its legitimate influences through the agency of missionaries are beginning to be appreciated by men of the highest rank and influence in the land.”

The most celebrated literary and scientific men of the United Kingdom acknowledged this truth in the reception they lately gave the enterprising and devoted Livingstone, and in the testimony they bore before the world to the importance of his unexampled discoveries, and the probable influence of his mission through all coming time. And we may further remind you of the sentiment so happily expressed by this celebrated explorer and divine, and cordially assented to by the most distinguished members of the Royal Geographical Society, that the “end of the geographical feat is but the beginning of the missionary enterprise.”

In this work, then, all must agree there is everything to encourage our hope, everything to stimulate our zeal.

III. CONTEMPLATE THE SUCCESS WITH WHICH IT HAS PLEASED THE GREAT HEAD OF THE CHURCH TO CROWN THE EFFORTS ALREADY MADE FOR THE SALVATION OF THE HEATHEN WORLD.

It was formerly the taunt of infidels that the mission of the Church was "done"; that her powers as a reforming agency had for ever passed away. But God has amply rebuked the scorner. The success of missions is no longer doubtful, no longer can they be regarded as a vagary of the imagination. Even worldly men are now constrained to look upon Christ's religion as a mighty power on the earth. The boastings of Voltaire are forgotten; Hume and his philosophy, Gibbon and his jibes, Paine and his blasphemies, have only left a faint glimmer, as of dying embers in the distant past; but Christianity lives and flourishes with all the reality, freshness, and bloom, if not in all the vigour of Pentecostal youth.

The news that is brought to us from the various parts of the great field tell us not of war and bloody conquests achieved by missionaries; of slavery-scenes and appalling crimes as the result of their influence over native tribes, but of the all-subduing advance of truth; of the silent and bloodless victories of the faith, dethroning tyranny, subjugating vice, and converting hostile peoples into bands of holy brotherhood.

Although what has been done towards the conversion of the world is little compared with what remains to be effected; yet the different denominations of Christians have either separately or by combination accomplished much, and have made a vigorous assault upon the

empire of Satan. They have carried the sound of the Saviour's name from the frozen regions of Greenland to the burning wastes of Caffraria. They have exhibited the riches of redeeming grace among the enervated and superstitious Hindoos, as well as among the ignorant and unpolished inhabitants of the South Seas.

The success attending their exertions has been various, but in so wide a sphere, and with such feeble means, what has been accomplished has been equal to every reasonable expectation. The Lord, in many instances, has gone before them, and made crooked places straight. He has "broken in pieces the gates of brass, and cut asunder the bars of iron." The seed of the world that has been sown has sprung up like "a handful of corn in the earth, on the top of the mountains, the fruit thereof shaking like Lebanon," and filling the world with its fragrance.

Think of thirty thousand souls converted to God in this our island of Jamaica alone, an island of such inconsiderable dimensions; and that through the single agency of the Society whose interests we plead; and that also, within so comparatively short a period of time as *fifty years*, and in the face of almost insuperable difficulties and discouragements! Thirty thousand souls, irrespective of inquirers, and others under ministerial influence, who would swell the aggregate of members and catechumens to full fifty thousand; these, not to mention the thousands who have been called to their rest and their reward, do they not form a noble, a magnificent trophy of missionary zeal?

Every one of these once depraved, but now regenerated sons and daughters of Ham, together with the thousands now before the throne of God and of the Lamb, and thousands more gathered into the fold of Christ through the instrumentality of other societies,

altogether amounting, on a moderate calculation, to little less than two hundred thousand souls, had it not been for missionary exertions, would, in all probability, have been still either sitting in darkness and the shadow of death, or have entered upon a state of hopeless and interminable woe.

We must not, however, confine our thoughts to the success vouchsafed to one part only of the missionary field. "In the South-Sea Islands," said a correspondent of the London Missionary Society, some time since, "There have been added to the churches in the Sandwich Islands, ten thousand members. Christendom may be challenged to furnish parallel success. Converts have been multiplied as drops of the morning, they have flocked to the courts of the Lord as doves to their windows.

"There, too, in those islands that but a few years since were in the grossest darkness of Paganism, is the largest single church in the world."

What do these things mean, but that the set time to favour the heathen world is come? The faith of Christians is left behind by the gospel divinely attended and crowned with glorious success! And the cry is "still they come." Nations that sat in darkness now see a great light; the kingdoms of this world are gradually becoming the kingdoms of our Lord and of his Christ.

The feet of them that publish the good tidings have trodden the shores of Spanish America, Guiana, Panama, Honduras, Chili, and Peru, together with most of the West Indian Islands. The banner of the cross has been unfurled among the North American Indians, and the inhabitants of Greenland and Labrador. Thousands of these have relinquished their varied superstitions, have embraced the doctrines of the Cross, and adored the crucified and exalted Saviour.

Africa, on all its coasts, has heard the joyful sound, and some in Abyssinia, some in Sierra Leone, others again on the Gambia, at Old Calabar, Fernando Po, Bimbia, and Amboises Bay, have become partakers of like precious faith.

The jungles of Burmah have given to the Christian Church an increase of many thousand souls, their conversion almost answering the Prophet's question, "Shall a nation be born at once?" In India the cause revives.

In Siam, in China, in Japan, in Syria, in Egypt, Arabia, Persia, and in various parts of Asia Minor, we see presented here and there the beauteous scene of a regenerated society of men. In the vast regions of Hindostan, so long veiled in darkness and Mohammedan delusion, the enemy has been driven from some of his strongholds, which were once deemed impregnable, and many a field of arduous conflict is now strewed with the weapons of opposition and with the emblems of success.

Since the late rebellion, Agra and Delhi have been again occupied, and on the soil where Havelock fell, and Thompson and Mackie found a martyr's grave, and Wallayett Ali, like another Stephen, cried, "Lord Jesus receive my soul," and prayed for his murderers, there again are reared churches, to stand, it is hoped, for ages, representatives of the several Christian denominations to which they belong.

Over that blood-stained gulf of Cawnpore, where the living and the dead mingled as they fell together—where crime and cruelty reached their consummation—over that spot consecrated to the blood thus shed for the erection of the Cross—the spot where the blood-stained crescent had for ages floated—a temple is reared, which, while it will remain a monument for ages to come of the massacre that so blots the pages of Indian history, will be also a place where forgiveness of sins shall be preached.

to the very race whose crimes it thus records ; and so shall heathenism be subdued on the very arena where its deadliest works have been accomplished.

As recently stated in "The Friend of India," there are on that continent and in Ceylon, 120,000 converts to Christianity ; and, says a missionary now labouring in India, "there are now 331 churches for the natives alone, some of which have from 200 to 300 members ; others have a few only, from being recently founded—making, on the whole, an average of about seventy to a church ; while in New England, though the churches are more numerous, none except those in large cities have as many members, though many are more than a hundred years old."

In an address lately delivered before the Baptist Missionary Society, in England, and published as a pamphlet, the effects of past operations are thus summarized :—

"The united results of this great and distinctive work of modern Christianity, when looked at by the side of the apparently insignificant means employed, seem almost miraculous, and compel the acknowledgment of a Worker greater than man.

"Modern missionary effort has given to twenty millions of people, in Asia, Africa, and America, the inestimable benefit of a written language, and this, as it has been their gift, has also been consecrated and used by missionaries as the means of diffusing a knowledge of Christ and his revelation. Twenty dialects of Africa have thus been enlisted in the cause of truth. In one of these, the language of three millions of men, a newspaper is published, printed by the natives themselves, and circulated amongst 3,000 readers. The Word of God has been translated, and a Christian literature commenced for five-sixths of the heathen inhabitants of the world.

In this department of effort most of the difficulties have been overcome.

“ May we not regard this as a promise of still greater success? In benighted Africa, about 100 churches have been organized in different parts of the coast and interior, and more than 10,000 converts have been gathered into them. In India, 1,170 missionaries, native preachers, and catechists, are employed; 75,000 scholars are taught in the mission schools, of whom 15,000 are Hindoo girls; and 125 converts have been gained, not including those who have finished their course. In China, about ninety missionaries are labouring at fourteen different stations. Throughout the whole of the mission-field, nearly 3,000 European and American missionaries and their assistants, and more than 6,000 native agents of all kinds are engaged, having around them about 500,000 persons brought under the influence of the truth. The churches thus gathered are *germinal churches* generally, dispersed over the wide field of labour, and at the same time occupying positions of great influence.”

Another authority more summarily states that there are now in the world about 2,000 missionaries, 7,500 assistants, 4,000 churches, 250,000 converts, 3,000 missionary schools, 250,000 children and adults belonging to them, 200 dialects into which the Bible is translated, 32,000,000 of Bibles scattered over the earth, in languages spoken by 600,000,000 of human beings.

Added to this array of facts, it is estimated that in Europe and America there are no fewer than between sixty and seventy Missionary, Bible, and Educational Societies in existence, with an aggregate income amounting to between six and seven hundred thousand pounds, two-thirds of which are raised in the British Empire.

Nor are the more indirect or collateral advantages of

the gospel much less wonderful than the spiritual benefits that have been detailed.

In regions where the benign influence of Christianity has been for any length of time experienced, bloodshed and anarchy no longer prevail, child-murders have ceased, the burning of widows has been discontinued, females have been raised to their proper station in life, orphans are regarded with sympathy and pity, the afflicted are treated with kindness, many cruel and degrading practices are abolished, the Sabbath is observed. The club and the spear have been literally changed into implements of peaceful industry, the howl of superstitious fear has given place to the language of prayer, and the yell of war to the song of praise. The demons of idolatry no longer exercise their horrid influence, but have fallen before the face of Him whose reign is righteousness, and whose empire is love. Civilization also has advanced with rapid strides, in connection with the progress of religion—elevating and fixing the standard of morals and the status of social life.

The missionaries of the Cross, as they have advanced in their career of benevolent enterprise, have also opened up new fields of discovery to the philosopher—they have presented man under aspects the most peculiar and interesting that can be contemplated—they have discovered new facts in his natural history, and new features in his physical character—they have opened new harbours of refuge to our ships, new channels to our commerce, and multiplied the friends of our country.

In confirmation of these statements, and of the general utility of missions, it is gratifying to adduce the testimony of disinterested and competent authorities. Rajah Brooke says—"I have witnessed heathenism in its native seats, where a partial civilization has not

helped to veil its ugliness and restrain its excesses. I have had, too, to entertain the question as a practical and personal one—how barbarous Pagans may be improved, civilized, and governed ; and, after much deliberation, have come to the conclusion that the only influence in the world that can act upon them in the smallest hope of benefiting them, is *Christianity* by the *agency* of missionaries.” Such a man speaks with an authority which no one who is generous and unprejudiced will dispute.

Similar to this is the evidence of Dr. Kane, one of the recent and most distinguished American explorers of the Arctic regions. Referring particularly to the Moravian mission among the Esquimaux, he says :—

“ But few of the people are without the pale of professed Christianity ; and its reforming influence has affected the moral tone of all. Before the arrival of the missionaries, murder, incest, infanticide, and the burial of the living, were not counted crimes ; it was unsafe for vessels to touch on their coasts ; and treachery was as common and as much honoured as among the Polynesians of the Eastern seas.

“ But for the last hundred years Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic. From Nepernavik to Cape Farewell, the Esquimaux does not hesitate to devote his meal to the necessities of a guest.”

The character and conduct of Hans, sketched by Dr. Kane, very beautifully illustrates the influence of missions on the character of the individual convert.

On a review of such an array of facts, which might be greatly increased—facts so powerfully sustained, and on the recollection that only three-quarters of a century have elapsed since the commencement of modern mis-

sionary efforts—who does not exclaim with wonder and gratitude, “What hath God wrought!” And shall not this success encourage us? Is there not everything in the history of the past to strengthen our attachment to the sacred cause, to give impulse and energy to our future exertions?

As, in the ordinary pursuits of life, success becomes an incentive to renewed diligence and perseverance, surely it ought to be, though in a ten-fold higher degree, with regard to an enterprise which God has so signally owned and blessed.

IV. Let us next advert
TO THE INCREASED FACILITIES WHICH THE FIELD OF
LABOUR PRESENTS.

Whether we regard the prosperous state of the churches at home or the opening fields abroad, and the facilities for occupying them, the present would seem to be a time peculiarly auspicious to the cause of missions. There never was a period, indeed, from the Creation until now, in which so many doors were open. From every point of the compass the cry addresses us, “Come over and help us.”

Great as is the work that has been already accomplished, yet, in comparison with what remains to be done, it may be regarded as only a beginning. It is therefore delightful to contemplate the prospects of the future.

The Paris “*Debats*,” though in the true spirit of a carnal policy, in pointing out to France the necessity of being prepared for an event which could not fail to throw open to the sagacious and the bold invaluable spoils, the possession of which would confer political power, says:—“In the East an extraordinary crisis is at hand. From the shores of Morocco to the Pacific coast,

the numerous barbarous or corrupted races are being undermined by war, anarchy, and revolutions; they crumble at the touch of the West, which inundates them with its civilization. Europe is making wise and praiseworthy efforts to control this grand catastrophe, but it must not nurse deceptive illusions; its wisdom and moderation can only render the transaction less violent and sanguinary."

There is not anywhere in the world, says another authority, a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurors than formerly. They are maintaining their power by sleight of hand rather than by the potent influence which superstition once had upon the mind. "The whole fabric of Hindooism," says Mr. Sewell, an American missionary, in a letter to a friend, "is shaken to its foundation; and though it is still held together, its fall cannot be long distant. In the meantime, let it be our aim so to labour that when it does come the place of Hindooism may not be supplied with the cold and heartless theories of infidelity, but with the life-giving principles of religious truth."

Institutions which were once fixed and steadfast for ages are now shaken by political revolutions; the minds of men seem now everywhere to be opening to new ideas and dreaming of progress. And who does not hope, from such auguries, that every barrier will soon be swept out of the missionary's path, that the whole world may be open to his labours? And, that amidst the breaking-up of old institutions, and the distrusting of old systems of belief, the gospel will have free course, run, and be glorified?

The religion of China, as has been said, though

absurdly gay, is as dead at heart as some Egyptian mummies, which preserve for a time some remnant of their fantastic beauty ; but divest them of their covering, and let the air breathe upon them, and they crumble into rottenness and dust. The gorgeous superstitions of China have thus, on the confession of their votaries, ceased to aggress, and can hardly maintain their hold on the general mind ; while the Mohammedan empire, and the Mohammedan faith, “twin brothers of disaster, are ailing, and shall perish together.”

The whole of the vast empire of China is open to the gospel. China ! equal to the ancient Roman empire in intelligence, in ability to read—with more authority and more books than Rome in her proudest day could boast, with its 360,000,000 of people—comprehending one-half of the heathen world, and one-third of the human family ! China ! the oldest and proudest nation of the globe—a nation advanced in civilization even beyond many states of Europe. China ! which ever since the Mongol dynasty has excluded herself from intercourse with “outside barbarians,” and for ages prevented Christianity from planting her foot inside her empire. Yes, China has now opened her doors for the proclamation of the gospel, and has given liberty for religious thought and action. She is now truly and literally open throughout her wide extent, and inviting the messengers of peace to her shores.

On the cessation of the war between the allied forces of England and France and the Emperor of China, that event was signalized by the adoption of a treaty which opens the whole Imperial territories to Christian missionaries, added to at least six provinces of the empire, containing a probable population of 30,000,000 of souls, in the possession of the insurgent forces. Thus, both the territories of the Emperor of Pekin and those of

the insurgents are now awaiting the efforts of the Christian Church. The insurgents already profess, though with many errors, the religion of Christ; call all Christians brethren, and seek friendship with Europeans; thus, in this last respect, reversing the traditional policy of the nation. Everywhere they cast down the temples of the gods, demolish their idols, and displace the priests from their sanctuaries. In some districts and cities idolatry is entirely overthrown.

“The foreign brethren,” said one of the subordinate chiefs of the insurgent king, “may rest assured that we are determined to uproot idolatry out of the land, and plant Christianity instead.” Thus 360,000,000 of immortal beings in the darkness of heathenism are here awaiting the light of life from the Christian world.

Three hundred and sixty millions of human beings!

Take your stand, Christian brethren, to-night, at the door of this house in which we are now assembled, and fancy you see all the Chinese passing before you. Let them form one great, long, and splendid procession, and stand and watch them pass. Here they come, crowding onwards—the procession has no end; on they come, six every minute; hour goes after hour—still on they come! how long will it be before they have passed by? Exactly one hundred and fifty years!

And all these are waiting for the gospel!

In Siam, on the border of China, laborious missionaries are employed in translating the Scriptures preparatory to a more direct and practical promulgation of the truth. And the work of conversion is going on with amazing power among the Karens of Burmah, who are actually projecting among themselves, added to other plans of usefulness, a mission to the north of Ava.

Japan, with its teeming millions, is now also open to us; together with Australasia, and the countless islands

of the Pacific. No more can it be said, with respect to China and Japan, that while their ports are open to our commerce, they are closed against our religion.

Reflect also on the recent extension of religious liberty in Turkey, the grand and prominent result of the late Crimean War! And who can fail to see in it the design of Providence to restore the light of truth to that ancient land which first saw the blessed Sun of Righteousness arise? Until this event, it was death for a Mohammedan to change his religion. Now, by treaty, all the people of any class may change it, without fear of damage to themselves or their property. Mohammedanism is doomed; it cannot live amidst the light and power of Christian civilization.

Need I refer in detail to the openings that present themselves throughout the whole of Asia Minor, in Italy and Greece; or to the diminution of prejudice in Denmark, Sweden, Austria, and throughout Europe?

Let us rather pass on to India and Africa, and then to the Continent and islands of the western world.

In India it is said, on reliable authority, that the aspect of things has begun everywhere to change. Long established superstitions, and other obstructions to the pure principles of the gospel, have been removed. As one of the results of the late Sepoy rebellion, under the direction of an all-wise and inscrutable Providence, the East India Company, so long the ruling power in that land, and which so long obstructed missionary operations there, is now extinct. The ruling power is now transferred to the Home Government, and where Britain's Queen but plants her foot, there full religious liberty, as well as civil, will prevail.

India, indeed, and the adjacent kingdoms, have been hitherto but nominally open to the gospel. The barriers that stood between the Christian missionary and the

degraded slaves of caste and priestcraft, were no less real and scarcely less formidable, than if the Brahmins and Mohammedans had been able to wield the exterminating sword of persecution. Those barriers are now broken down, and the masses will no longer be slaves beneath the glance of a selfish nobility and a proud heartless priesthood. Meanwhile, societies of almost every denomination are preparing to enter with renewed vigour on the work of evangelizing that vast peninsula.

What shall we say of Africa—that mighty but benighted continent, possessing resources of physical wealth equal to those of America, and within whose extended realms a population greater than that of India or China might reside and flourish? Already, as has been said, Ethiopia has begun to stretch out her hands unto God; already, on many of her towns, and cities, and islands, is the Sun of Righteousness arising; and as He rises the whole spectral train of idolatry and superstition are vanishing before Him; and the poor child of Ham, kneeling at the altar, implores his God to forgive and to destroy the accursed trade in slaves. Already, agriculture, and education, and religion, mark the footsteps of the missionary; and as he advances, new fields of cultivation are continually opening up to view. We may surely cherish the hope that many years shall not pass away ere it may be said of this land of crime, and sorrow, and despair:—

“Rise, crown’d with light, imperial AFRIC rise,
Exalt thy towering head and lift thine eyes,
See a long race thy spacious courts adorn,
See future sons and daughters, yet unborn,
In crowding ranks, on every side arise,
Demanding life, impatient for the skies.”

All the missionary bodies already in the field must

now be preparing for the fresh and large demands constantly made upon them by Africa, for additional agency.

Africa is now ready to receive a thousand missionaries. God has opened to us there a field of illimitable enterprise and scope for the most enlarged work in Christian philanthropy and civilization; and why should we not, impelled by the manifest call of Providence, exclaim to each other, in the language of encouragement, "Let us arise and possess the land, for we are able."

The honoured agents of the London Missionary Society, of the Wesleyan connexion, of the Church of England, and of the American Board of Foreign Missions, have all reaped a glorious harvest already in Africa; whilst the Baptist and the Presbyterian Societies, though driven by adverse circumstances from the field, have again heard the cry of her perishing millions, and have once more gone up to the help of the Lord against the mighty.

The society for which I plead has embarked with the first-fruits of her converts in Jamaica, as agents in this glorious enterprise. Africa's own children, now disenthralled—Merrick, and Fuller, and Pinnock, with others who have fallen in the field, to be successively followed by men of the same origin, and imbued with a like spirit! The galling chain of slavery was no sooner smitten from her exiled sons in the west, than their hearts yearned over the miseries of their fatherland, and they united their prayers with their contributions for its salvation; whilst many of them, in the true spirit of self-devotion, were ready, like the Israelites, to return from the land of their captivity, taking the Ark of God with them.

Even in Egypt, where the earliest traces of civilization have been so long entombed in barbarism, we begin

to see the redawning of that day which for thousands of years gave light and glory to the world—a day of greater lustre than before.

Africa now begins to attract the sympathies of the whole civilized world. The Anti-slavery Societies of England and America, the African Civilization Society, the African Institute of France, and the Geographical and Geological Societies of Britain, are all intent on her elevation. Thus to the whole Christian Church everything seems to say that the set time to favour Africa is come.

From Dr. Livingstone we learn that the whole of South Africa, from the Cape of Good Hope to Lynyanti, and from thence to the shores of the Indian Ocean, extending through 11,000 miles of African territory, is open to the missionaries of the Cross. Missionaries are regarded by the inhabitants of these regions as belonging to the tribe “who love the black man.” What a guarantee for the security of their persons, and the success of their mission!

Similar encouragement is afforded from every region that missionaries have traversed, and everything seems to encourage the hope that, at no distant age, Africa, from the Mediterranean to the Cape, will know and worship the only one living and true Jehovah.

Nor are the signs of the times, allowing for the still unsettled state of things in that island, less auspicious towards Haiti. Aware of her degradation, and perceiving the influence of pure Christianity, as taught by the missionaries in many of the islands around her, she is still inviting these heralds of peace and righteousness to her shores, promising protection to their persons and all possible facilities for their work. The establishment of missionary stations and schools is now regarded in Haiti indispensable to her occupying, as an independent sovereignty, her proper place among the nations.

Here and there on the South American continent also, the light of Divine truth, now only like sparks of fire on the ocean's margin, begins to shine more brightly through the darkness, and the successive political revolutions in that country seem to be only preparing its way.

Thus from every continent of the globe, and from every island of the sea, is the cry heard, "Come over and help us! The harvest is great and the labourers are few, pray ye therefore the Lord of the Harvest to thrust more labourers into the harvest." While Africa is ready to receive hundreds of missionaries, thousands are in demand for the millions that people the south of the new hemisphere, the islands of the west, and those of Asia and the South Pacific Ocean.

Under whatever aspects we contemplate this great question, it must appear that we have abundant reason for mutual congratulation. The truth of God, as we have seen, is advancing with resistless energy, and the promises are manifestly hastening towards a glorious consummation. The spirit of reformation has gone forth—she solicits our aid, and invites us to participate in the joys of her certain triumph.

Everywhere the gospel has come into closer conflict with the empire of darkness, within the last sixty years, than within any similar space of time in the whole past history of the world. On every continent and through every clime, the elements of Christian truth have begun to diffuse their influence openly or unobserved—thus bringing nations, stereotyped for ages, into a state of transition indicative of progress—while steam navigation and the electric telegraph are daily increasing an intercourse with the most distant nations, that cannot fail to influence the spiritual as well as social interests of the whole family of man.

It is remarkable that the truth is thus advancing amidst the political convulsions of the age. Nor is it improbable that the rulers of the nations, though ignorant of the fact, are employed by Divine Providence as pioneers, to sweep away every barrier which opposes the progress of the gospel, in order to prepare the way for the Lord of Hosts to go forth in his chariot of salvation, conquering and to conquer.

V. To endeavour to extend the blessings of the gospel to every part of the world is the SOLEMN DUTY AND OBLIGATION OF EVERY REAL CHRISTIAN.

Moral obligation, arising from the holy will of God, binds society together ; and the Divine will commands every man to love his neighbour as himself. Those, therefore, who are endowed with superior intelligence, influence, and wealth, are bound to employ their talents not merely for their own gratification and the private advantage of their own immediate connections, but also for the public welfare. Every man's happiness and honour will be best secured by this course of conduct, according to the benevolent ordination of God.

God's claims upon us transcend all other claims. They are great beyond all computation. He made us, and He endowed us with all our powers of body and mind. He saved us from the consequences of the great transgression, by an infinite sacrifice. His claims upon us for the diffusion of true religion should, in every period of life and of time, be matters of real heartfelt concern. " Occupy till I come," is his command. " Use that with which I have entrusted you, so as to serve the great ends of my coming on the world you inhabit. He who is afraid to rely on my promise, or trust to my honour—who forgets his accountability to me, the owner, and buries his one talent in the earth, instead of using it

n accordance with my directions—is an unprofitable servant."

It will thus appear that the work of God for perishing humanity is not to be regarded as a matter of taste or choice, which may or may not be done, but as a matter of decided and imperative duty.

God never blesses an individual for his own sake, but in order to manifest his glory by bearing the light to others. This is the character of the Divine procedure pervading the whole of the gospel dispensation, that thus God may in all things be glorified through Jesus Christ.

This duty is urged upon Christians by Christ Himself in his last address to his disciples, and is enforced by the very principles upon which this command is founded, "Go ye into all the world and preach the gospel to every creature."

This, manifestly, was not a mere suggestion—it was an earnest request—a most grave injunction—an express and absolute command—a command involving a solemn positive duty. The apostles so regarded it—and regarded it without any limit or exception as to nations and peoples—they went forth and preached everywhere, beginning at Jerusalem. They went to all races and conditions of men—not only to the more polished throughout Europe, and other countries of civilization, did they consider their commission to extend, as modern infidels affirm, but they published the truth to slaves and outcasts, to the Galatians, or half-savage Scythians; they preached it in the mountain fastnesses of Asia Minor, in Abyssinian deserts, in Indian jungles, and in long-since forgotten provinces of ancient China. This command is binding on all the disciples of our Lord at the present day. It has never been annulled—it still waits for the fulfilment of its purpose. It presses on every individual Christian with a directness and force

not to be evaded or repelled. It must be met, and sustained, and obeyed, at whatever sacrifice. To carry it out is the great work assigned to the Church on earth, to which all other interests are secondary, and all other duties subordinate. The spiritual necessities of our fellow-creatures are committed to Christians as a matter of trust, and God will hold them responsible for the faithful performance of their duty in respect to them. It is a responsibility heightened, moreover, by the fact of our actual acquaintance with the necessities of the world. Added to our Lord's command to carry the gospel, he says, "He that believeth and is baptized, shall be saved, and he that believeth not, shall be damned." And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? and by whom shall they be sent except by us, who constitute the visible Church of Christ?

To this duty, all thought, all feeling, all effort, in the Church Universal and in its individual members, must be subservient. Failure to achieve this enterprise, or delay not unavoidable to bear it onward to its completion, is chargeable on every Christian, who does not put forth for its advancement his most vigorous and untiring efforts. To cast away from himself all participation in the guilt of neglect and unfaithfulness is impossible.

Here is a definite object to be effected—the means are put into our hands—He who has a rightful and an exclusive control over us, and to whom we have deliberately and unreservedly consecrated ourselves, calls on us to achieve the work.

Dereliction of duty involves criminality no less than the violation of positive commandments. Who does not admire the voice that rang through the British Senate: "He that allows oppression shares the crime."

Distinguished as our country is for the variety and piety of its great exertions, let not the thought be indulged that there is no fear or ground for apprehension, since our sins also are great, and our improvement by no means answerable to our advantages.

Oh ! that my feeble voice could reach the ears of every Christian ! I would proclaim, "He that allows ignorance and superstition to continue, shares the crime;" or, to change the allusion, "He who does not do all he can to remove them, participates in all the guilt with which they stand chargeable in the sight of God and man."

A truly great writer,* says : "He that voluntarily continues in ignorance, is guilty of all the crimes that ignorance produces, as to him that should extinguish the tapers of a lighthouse might justly be imputed the calamities of shipwrecks."

To neglect our obligations, therefore, to support the propagation of the gospel, is a crime, and will justly subject the defaulter to an awful retribution. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, behold, we knew it not ; doth not He that pondereth the heart consider it ? And He that keepeth thy soul, doth not He know it ? and shall not He render to every man according to his works ?"†

Missionary societies, which have in view so noble and God-like an object as the evangelization of the whole world, come forward and ask for assistance on no common ground ; they appeal to every fine and sympathetic feeling of the heart, on behalf of a world lying in the wicked one. It is, indeed, the echo of the cry of 600,000,000 of immortal souls buried in ignorance, and walking in the shadow of death.

* Dr. Samuel Johnson.

† Proverbs xxiv, 11, 12.

This is a cause in which oratory may display her powers without extravagance; eloquence expand her persuasions without limit; and piety shed her tears without stint.

The blessings of the gospel are designed for the whole family of man, and are equally suited to their universal condition.

All Christians, without distinction, therefore, are called upon to assist in their diffusion. "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." "All things whatsoever ye would that men should do to you, do ye even so to them." Christ, indeed, has commanded us to love our neighbour according to the model, measure, and fashion, in which He hath loved us. The religion of the Son of God not only demands, but, from its very nature, inspires goodwill to men. This inspiration is the natural and unbidden impulse of the soul. God said to Abraham, "And thou shalt be a blessing." Every Christian is a light amidst surrounding darkness, and he is not to hide it under a bushel, but set it on a hill, that it may not be hid.

But why insist on the imperativeness of Christ's last command? Why appeal to the unreservedness and solemnity of our Christian profession? or to the duty we owe to our neighbour, or to the genius and spirit of the religion we profess? Christianity is not a mere system—a doctrine only, a ritual, or a mere code of morals; it is full of sentiment and love—love to God and man—a sentiment that warms, and a love that fills the soul. Charity is its heart, its core, its life. It is the offshoot of his charity who gave Himself for us. The tears, groans, and blood which attended the heavenly visitant in this world, were significant of her subsequent career, and have taught her to respond promptly to the

cries wrung from tortured hearts, and to bestow peculiar tokens of her favour upon those who feel the most deeply for the woes of mankind. Scenes of suffering attract her, as moisture attracts the sunbeams. And can the recipient of such a faith deny that charity is to him a debt as binding as any that he owes? "For ye know the grace of our Lord Jesus Christ," and knowing it, how can you resist the obligation of going and doing likewise? Wherever the salvation of the gospel is clearly understood, and its blessings adequately prized, it creates a sympathy for suffering of every description—for bleeding humanity at a distance, as well as at home. Love is the central and all-pervading element of the Christian character, and nothing in the gospel aims more directly to nurture this than those provisions which make the hardened sinner the giver of gifts to God. Here we solve the wonder that the Owner of the universe will have gifts made to Himself, as though the silver and the gold, and the cattle upon a thousand hills, were not really his.

To bring the redeemed sinner under the needful training of benevolence, the Redeemer takes the place of the poor, makes the wants of a suffering world his own; causes his own voice to be heard in the pleadings of human distress, and lays upon every pardoned penitent the restraint of his dying love. The moment the breath of spiritual life enters into the soul of a man, or the quickening spirit is felt within, his first impulse is to tell to others what he has experienced, and to persuade them to participate the blessings he enjoys.

It is impossible for a man who finds himself emancipated from the thraldom of Satan, and introduced into the glorious liberty of the children of God, to remain indifferent to the circumstances of his fellow-creatures, whatever be the nation to which they belong, or the

class of which they consist. A true disciple of the Saviour delights to do his will. "The love of Christ," says the Apostle, "constraineth us, because we thus judge that if one died for all, then were all dead; and that He died for all, that they henceforth should not live unto themselves, but unto Christ that died for them and rose again."

We are under obligations to assist in this work of mercy, from the *combined claims of justice, humanity, and the common ties of brotherhood.*

It must be obvious to every reflecting mind that the social character of man, independently of the influence of religion, should ever operate as a powerful motive to induce him to draw as closely as possible the kindred ties of our common nature—to unite the members of the human family in the closest bonds of mutual sympathy and regard; to cultivate, and, if possible to superinduce upon the warring principles of our fallen nature, those amiable and benignant affections, the cultivation of which has so powerful a tendency to promote the happiness and prosperity of every community; in a word, to restore in fallen man, as far as is consistent with the depravity of his apostate nature, those dispositions and feelings with which he was endowed when he came from the hand of his Creator. One of the pleasing effects produced by missionary operations, is the creation and establishment of a common interest in the common cause of human happiness.

All the parts of society thus, from the highest to the lowest, unite and co-operate in exciting and bringing into active exertion the best and noblest feelings of our nature, and we ought to seek the conversion of our fellow-men, on the common ground of their being sinners destitute of the knowledge which is essential to their salvation.

A sense of justice prompts *all* Christians to come to their aid. There is a mutual dependence, as we have seen, between the various ranks of society ; and each owes to all the rest, a certain amount of obligation. Relative responsibility is one great law of our creation. The Redeemer's great command comprehends it in all its extent—"Thou shalt love thy neighbour as thyself." The man who sets at nought a fellow-member of the same family because he is ignorant, poor, miserable, and morally degraded, stands condemned by this law.

There are some persons whom pity cannot influence, who seldom yield to the claims of gratitude, yet who fear to reject the demands of justice. Let it then be remembered that as subjects of Great Britain, we have a debt to pay which cannot be withheld without the most flagrant dishonesty.

But humanity also requires the efforts of British Christians to benefit man in proportion to the oppressions they have wrought upon him for their own advantage. The impositions, fraud, and cruelty that have been practised by our countrymen, especially towards India and Africa, render this duty most pressing. When the Slave Trade was abolished by the British Parliament, the friends of liberty and humanity contented not themselves with putting an end to so much barbarity, but they acknowledged the duty they owed to the injured negroes for past oppressions. They justly thought that no adequate reparation could be made to the victims of such cruelty, and that all that could be done to repair national injustice was due to the countrymen and descendants of those injured men. Out of this national repentance arose a Society for the Civilization and Improvement of Africa. And ought not British Christians in paying this debt of justice to remember that they owe these countries something more than civilization

and improvement? Peruse your history century after century, and what do all our colonies present but wars, massacres, frauds, injustice, and oppression, sanctioned by and in some cases originating with our country, and perpetrated for her aggrandizement?

Nor are the claims of the heathen on our humanity and justice nullified by their character. They are thereby rather increased and strengthened. They proceed from our common Parent, and possessing the same nature with ourselves, and involved in the same guilt, they need the same Almighty deliverer to free them from their thraldom, and cleanse them from their impurity. Frail, mortal, and dying, they need the same directions, and supports, and information, respecting the way by which they can escape eternal death. And shall we not attempt this? God gives us the privilege, and rolls upon us the responsibility.

Humanity can but weep over the departed millions already perished; they are now beyond our reach—who is clear of their blood? who did them justice? who acted towards them with kindness? If justice and mercy are special features in the Christian character—if it be our binding duty to be truly just in all our dealings, and wherever we have wronged others to make restitution to the utmost of our power—if to lessen sin and to seek the prosperity of our country by advancing it in holiness, be both the duty and the privilege of the Christian, then it is a matter of dutiful necessity that we turn our thoughts to the state of the world around us, and employ greatly augmented means for its conversion.

We are verily guilty concerning our brethren, in that we have seen the anguish of their souls and would not hear. The bond of *brotherhood*, unites the savage and the sage, the rich and the poor, the learned and the igno-

rant, the fair-skinned European and the sun-burnt African. It unites the inhabitants of every clime and colour. "God has made of one blood all the nations of the earth." They are the descendants of one parentage. Christianity teaches emphatically that the earth is but one great habitation, and men but one extended brotherhood. "Have we not all one Father," saith the prophet, "hath not one God created us?"

If then, the inhabitants of the world are our brethren, "bone of our bone, and flesh of our flesh," whatever their outward circumstances and condition, they demand from us fraternal feelings and affection.

"There is no flesh in that obdurate heart
That does not feel for man—the natural bond
Of brotherhood is severed, as the flax
That falls asunder by the spark of fire."

It is also the duty of Christians to disseminate divine truth through the earth from a principle of *gratitude to Christ*.

The outcast speaks well of his benefactor—the patient of his physician—the criminal of the clemency of his sovereign. And can the natural current of affection cease to flow for favours infinite in their nature and degree?

If such was the love of Christ to every soul of man, that he left the unutterable glory, the unintelligible bliss which he had with the Father in order to redeem it—if such was his view of its lost state, its utter ruin, without the sacrifice of himself for its redemption—with what profound gratitude for ourselves shall we accept that sacrifice? with what yearnings of compassion shall we not endeavour to bring others to accept it? How should we be crucified to the world and the world crucified to us, seeking constantly to perform all his pleasure! How should we abound in love by his grace

working in our hearts towards the never-dying souls of our fellow-sinners !

Gratitude to God who has made us, and to Christ who has redeemed us, binds us by the strongest obligations to feel for our brethren in every land, and to employ the most effectual means for their moral, spiritual, and even for their political regeneration. A true Christian, one who is properly alive to his obligations, is eager to labour for Christ, and, if needs be, to suffer for his sake. His habitual feeling of heart is, "Lord, what wilt Thou have me to do?" "I am Thine, bought with a price—thy blood."

Let such as have not acted up to their obligations by exemplifying this spirit in its fullest degree, remember that there was a time when *we* ourselves were in a state little better than that of the heathen on whose behalf I plead; without light, and life, and hope, and God, and Christ, in the world; and had it not been that God was found of us though we sought him not, and by the mighty power of his Spirit laid low our high imaginations, and subdued our rebellious hearts, bringing us to the footstool of his mercy, and bestowing upon us the riches of his grace, we should have been as inevitably and eternally lost, as the most degraded outcasts now ready to perish !

Has the Saviour suffered and died for us? Has He satisfied Divine justice, appeased the wrath of God, borne the penalty of the violated law—grappled with the King of Terrors, and, in dying, conquered death? Has He burst the bands of the grave that a way might be made for us to life and immortality? Has He done all these things for us, and shall we not interest ourselves above all things in what concerns his glory? Our obligations to Christ from our relations to him and our fellow-men, are perpetual, indissoluble, and mighty;

such as nothing can remit. It ought to be the Christian's "meat and drink to do the will of his heavenly Father." Only by such obedience and devotion can we worthily show forth the Saviour's praise.

If to glorify God was the great object of our creation, how much more ought it to be our aim, from the obligations under which we are brought by redeeming love? "He gave Himself for us that He might purify us to Himself a peculiar people, zealous of good works." Our duty then is not only to do good works, but to be zealous of their performance. "Ye are not your own;" not only our bodies and spirits, but our time, our talents, our children, our property, are his, and should contribute to the object for which they were given—that is, to glorify Him. And how is this glory to be especially promoted? In nothing so much as in the conversion of sinners. On this depends the appointed recompence of his sufferings. "There is joy in the presence of God over one sinner that repenteth." What is the cause of this delightful gratulation? It is because every such sinner is a fresh trophy of the Redeemer's victory over the hosts of darkness—another demonstration of his progress to universal dominion, another jewel in his imperial diadem, another stone laid on that celestial edifice, which on its completion will fill heaven and earth with its glory.

The glory of God is the end of all his works in nature, providence, and grace; but that glory is thus blended with the happiness of men. "His glory is great in his salvation." Yes, every ransomed spirit that is plucked as a brand from the burning—every sinner won from Satan to the Saviour, is a reflection of his glory—every soul converted adds brightness to his mediatorial crown, is a star to sparkle in the firmament of heaven, and shed forth his radiance; and when the

triumphs of the Cross are complete, the whole earth shall be filled with his glory. The glory of God, therefore, should be the goal towards which the desires of every Christian—his efforts, his prayers should ever tend. At the same time *supreme love to Christ* should be the Christian's all-constraining principle of action—the element in which he lives, and moves, and has his being. As love to Christ is essential to Christianity, so it is the well-spring of the life of God in the soul; the comprehensive germ which involves within it every other grace. This is the best incentive to action—"the best antidote to idolatry; it adorns the labours which it *animates*, and hallows the friendships which it creates. Marvellous are its triumphs! When possessed in its full degree it makes the timid bold and the slothful diligent. . . . It gives the soul a true heroism which courts gigantic feats—which selects the heaviest loads and the hardest toils—which glories in tribulation, and wooes reproaches, and joyously smiles at death."

The Christian whose heart glows with love to Christ is ever seeking to do something to testify his love to others. He longs to be instrumental in bringing souls to Christ. And, indeed, the thought of Christ's love to us, and of our obligations to him, should absorb every other thought as it does the thoughts of the ransomed millions in the Paradise of God.*

VI. And is there nothing in the EXAMPLE OF CHRIST AND HIS DISCIPLES, to stimulate to the performance of this duty of seeking the salvation of our perishing fellow-creatures?

Enlightened and diffusive benevolence was conspicuous in the whole conduct of the Son of God. He was benevolence personified. Witness his last prayer

* Rev. v. 11.

uttered in anticipation of every ingredient in the cup of suffering which he vouchsafed to drink. "Neither pray I for these alone, but for all those whom Thou hast given me," comprehending the whole of that vast number to whom the gospel was to come in the power and demonstration of the Spirit. Love to souls was the most prominent feature in the character of the Lord Jesus Christ. We see it alike in his assumption of humanity, in his public ministry, in his voluntary death upon the Cross, and in the prosecution of his intercessory work above.

In the example of Christ we behold infinite love, compassion, pity, charity—all the highest attributes of the soul exhibited in their highest type. Think of the love of Christ urging him to undertake the work of man's redemption; of his compassion in seeking that which was lost; of his disinterestedness, for "though He was rich, yet for our sake He became poor;" of his perseverance in finishing his work. Remember his lowliness in washing his disciples' feet; his meekness, in that though reviled, He reviled not again; his fortitude in enduring the Cross; his magnanimity in praying for his murderers. Consider Him who endured such contradiction of sinners against Himself, and rejoice that you may, through grace, be made like Him. The salvation of the world was always an object that lay near the heart of the Saviour, and is so still. Let the same mind be in us which was also in Him. His whole history was one continued expression of the same desire—"Let me lay aside my glory—let me expire on the Cross, so that my kingdom may come." His character presents a model, which it is the duty of all to imitate, and proves that love to the souls of men is as essential to the Christian character as repentance and faith. "And if any man have not the Spirit of Christ he is none of his."

And the disciples of our blessed Lord caught their Master's loving spirit. It is said, that one of those "who heard John speak was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ; and he brought him to Jesus." "The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Philip findeth Nathaniel, and saith unto him, we have found Him of whom Moses in the Law and the Prophets did write."

The hearts of these disciples, thus overflowing with love to the Saviour, they were not content to enjoy their delight and comfort in Him alone—they immediately sought to bring others to hear his teachings, and participate his blessings. They boldly presented themselves in the thronging crowds of men, whether in the Temple or in the forum, in the court or in the camp, in the highways and byeways, wherever they found a multitude, to make sure of securing attention to their mission from the greatest possible number. No matter though the multitude scoffed, reviled, or blasphemed—they were undismayed in their work. They did not stand in a corner to escape persecution, but boldly stood forth, in the most conspicuous manner, and delivered their message. They resorted to no expedients to secure their reputation, and thus realized angelic ideas as to the mode of prosecuting Christian labour.

The honour of sending the first missionaries to the heathen belonged to the Church at Antioch, whose missionaries were Paul and Barnabas. These devoted men travelled on their errand of love, first into Asia Minor, and Paul, in conjunction with Luke and Timothy, brought the gospel into Europe, visiting Gaul, Italy, and Spain, if not remote Britain; while others carried it into

Syria, Persia, Egypt, and other parts of Asia and Africa. And what was the chief mark of Paul's pre-eminence among his brethren? It was his zeal in these engagements of philanthropy. "I laboured more abundantly than they all." This devotion to his work he regarded as among the greatest signs of an apostle. And Christian work stands just as high among the signs of true disciples in the present day—because our noble distinction, our highest glory, as well as our clearest evidence of Christian character, lie in our resemblance to our glorified Head. We obey a working Redeemer, and follow in the steps of his working disciples. Ought we not then to imitate them? The more abundantly any man labours, the more nearly and manifestly does he resemble Christ, to whose image it is the glorious dignity of a child of God to be conformed; and the more obviously does he tread in the footsteps of the great luminaries of the early Church.

VII. The REACTION OF MISSIONARY EFFORTS on individual piety, and on the Churches at large, is another powerful motive urging to the performance of this duty.

Christianity teaches us that great responsibilities are ever, in the present state, connected with great advantages, and thus in our efforts to send the gospel to others, we benefit ourselves. It has an ennobling influence on our own souls, exalting the tone of vital piety. There is a luxury in beneficence, of which sordid narrow-minded men cannot conceive. And if our motive of action be the love of God, and our object his honour, then in keeping his commandments there is great reward. The pleasure of doing good remains after the good is done.* And not only does the soul find some of its sweetest pleasures

* Ecclesiastes iii. 12: "I know that there is no good in them but for a man to rejoice, and do good all his life."

in works of mercy, but the mind also often receives its richest improvements in its efforts to improve others. By attempts to warm others, we ourselves become warmer ; or, to use Scriptural figures, “ He that watereth others, shall be watered also himself ; and with what measure ye mete, it shall be measured to you again.” Where is the pious mind that has not been revived in courage by successes already achieved ? Where the heart that has not been warmed by the intelligence from foreign lands ?

Thus not only are the actings of benevolence valuable in themselves and in the estimation of others, but the reaction on those engaged in them is unspeakably precious. Giving, in such a cause, is receiving. In doing God’s will and labouring for Him, we find pleasantness and peace. Activity in making others happy is the surest means of securing happiness to ourselves—for the very essence of happiness consists in cherishing love to God and our neighbour. It is like the sweet incense of old, which regaled the devout worshipper by its fragrance, while it ascended acceptably to the Majesty of heaven, in whose praise it was offered.

In doing good, we have a present reward. This is a part of the “ hundred-fold ” which the true disciple is to receive in the present life ; and which, placed in the balance against the gratifications of time and sense, infinitely outweighs them all ; whilst in proportion to his fidelity will be the degree of the faithful and active Christian’s glory and happiness in heaven. God, indeed, often causes a devoted, energetic, generous-hearted Christian to enjoy a heaven upon earth.

“ The quality of mercy is not strained,
It droppeth, like the gentle dew from heaven,
Upon the grass beneath ; it is twice bless’d—
It blesseth Him that gives, and Him that takes.”

And labouring for God, in the conversion of sinners, brings its reward also to the mind. By teaching we learn. This trading with our talents will bring a certain increase. "To him that hath shall be given." Thus the very effort to impart knowledge is both a sign of mental health, and a stimulus to its promotion.

In like manner, engagement in foreign missionary efforts operates beneficially on the churches at home. Earnestness and consequent success in one region, naturally begets earnestness and success in another. Even the dead bones of superstition become animated by a transient life, when the living form of Christianity is let down amongst them. The Divine Founder of Christianity has promised us that this should be the result.* When the love of God is shed abroad in the heart, and perishing sinners are gathered by thousands into the gospel fold. Missions abroad have kindled, and formed, and embodied, a spirit of augmented zeal in the professors of the gospel at home. Missions have elevated the tone of piety in the Church—rekindling, in some instances, the expiring embers, and bringing fire from the ashes that seemed destitute of every vital spark—have stimulated it to a more devotional spirit, and created greater zeal in the promotion of other philanthropic designs. The circulation of missionary intelligence among the less educated classes of our Churches, has tended very materially, and probably beyond any other means, to expand their minds, to induce thoughtfulness, and to extend their geographical and scientific knowledge; investing with a new interest everything relating to the circumstances and general condition of mankind, at the same time awakening a feeling of universal brotherhood, before unfelt. From the establishment of foreign missions arose almost all the various schemes of

* Luke xi. 21.

benevolence, by which both England and America are at the present day distinguished—Home Missions, Tract, and School, and Bible Societies, with almost innumerable institutions of a kindred nature, combining to extend the kingdom and reign of Christ. To the same cause must be ascribed, as not the least of its blessings, a harmony greater than ever existed before among the various Christian denominations, and a common sympathy in seeking the glory of God in the conversion of sinners.

The success of missions has also stopped the mouths of gainsayers, and converted the opponents of the Church of Christ into friends ; and throwing the bond of love and unity over all believers, the missionary work has united the hearts of all Christians, wherever their lot be cast. Thus Asia sends to Europe, and Europe to Asia, together with the salutations of the saints, the assurance of a religious remembrance, establishing a mutual correspondence of charity between the parent Churches and their offspring on distant shores. Christians pray for the churches afar off, to which they are indebted—they are concerned for their interest, and assemble, like ourselves, for prayer for God's blessing upon the world. Thus, from America, the gospel is reflecting back on us, in noon tide brightness, the light which our forefathers kindled on its once inhospitable coasts.

Nor let it be forgotten that a healthy play given to all the proper functions of life in a church, has always proved itself the best preventive of a fanatical or morbid spirit ; whilst the habit of repressing all the stirrings of life in a church, for fear of evil in them, does a violence to all the impulses of sincere piety, which can scarcely fail to produce the most powerful reaction.

At no distant period, probably, success at home may be just in proportion to success abroad. By this reflex influence some churches have already doubled their

numbers, and nowhere has a revival of religion been experienced in the same degree as in churches distinguished for their devotion to missionary objects.

VIII. THE BEST INTERESTS OF OUR COUNTRY are identified with the progress of this cause.

Peace, commerce, and with them national prosperity and honour, follow in its train, and it therefore invites the sympathies of an enlightened patriotism. Patriotism is a moral instinct ; it is one of those principles without which human nature loses the last traces of its majesty, and in the renunciation of which, society severs the ties which bind it together.

What ought to be dearer to us than our country. The man who thinks lightly of his country, and feels no interest in its welfare, may be considered the enemy of his family—the enemy of his friends and of the community in which he lives. Nay, he is his own enemy ; for, while he neglects the interests of his country he ruins himself ; and we may boldly say that for us to abjure patriotism would be to become the enemies of God ; for Britain is the sanctuary of piety and the asylum of distress. She is now among the nations what Jerusalem was in the zenith of her glory—the citadel of truth, and the Pharos of the world.

And Christianity is the true source of Britain's greatness and glory. What were our forefathers but a horde of barbarians under the gloomy and ferocious despotism of the Druids ! Their lands polluted with religious murders ! Parents like the early inhabitants of Canaan, offering up their sons and daughters unto devils ; themselves the devotees of cruelty and superstition !

Christianity has made England what she has now become—the seat of humanity and benevolence. It has

delivered millions of its inhabitants from eternal misery, and placed them among the innumerable inhabitants of heaven. It has been the preserving salt of the British Isles—

“More corrupted else
And therefore more obnoxious at this hour,
Than Sodom in her day had power to be,
For whom God heard his Abraham plead in vain.”

* * * * *

“Spread it then,
And let it circulate through every vein,
Of all your empire ; that where Britain's power
Is felt, mankind may feel her mercy too.”

While the diffusion of the gospel is so calculated to promote peace and happiness at home, to prevent war abroad, and extend indefinitely the advantages of civilization, its influence in promoting national aggrandizement is very considerable. Compare those countries that are favoured with a divine revelation, with the nations that are destitute of this privilege ; or even compare their present condition with their former state of Pagan ignorance and idolatry, and you will at once see the influence of Christianity on civil law, on the arts and sciences, on literature and commerce. If such are really the indirect advantages of Christianity, it should be promoted through the medium of every agency, commercial, scientific, and religious. Men of commerce in particular, who draw riches from those parts of the world where missionaries among the heathen reside, if they would have the special blessing of God upon their trade, their ships, themselves, their families, and their country, must aid this work.

Is it yet too early a period to inquire whether a society could not be organized consisting of these classes, having reference to the religious condition of those

parts of the world in which they are especially interested? A society to elicit and concentrate the energies of merchants, ship-owners, captains of vessels, and commercial men in general, together with gentlemen of scientific habits and professional pursuits. The interest which such individuals have in foreign lands, and their continual communication with them, call upon them loudly to regard the apostolic injunction, to "do good unto all men as they have opportunity." Such often have access to quarters that are altogether closed against direct missionary agency. Having such advantages for disseminating divine truth, they are peculiarly fitted to become a most important medium through which every civil and religious advantage possessed by Great Britain might be communicated to millions who are now perishing in ignorance and sin.

The general design and object of such a society or institution might be thus declared:—

"For promoting Christianity and Civilization through the medium of commerce and scientific and professional agency, and for rendering the influence of those engaged in mercantile, scientific, and professional pursuits, subordinate to the advancement of true religion and the promotion of civilization throughout the world." *

We exhort Britons, then, by the mercies they have received, by all that has distinguished the operations of benevolence so conspicuously in their own native land; making Britain the rallying point of all the great principles of human improvement, the ark and sanctuary of all that is sound in morals, all that is wise and enlightened in legislation, pre-eminent among the nations for political power, for commercial prosperity, for liberal institutions, and for the free spirit of her government,

* See Hill's "Philan. Repertory." A society proposed by G. F. Angus, Esq., and J. Douglas, Esq., of Cavers.

that they will fulfil their high destiny, embrace their glorious privilege; and, in accordance with apostolic precept, "do good unto all men."

IX. We are laid under obligations to promote this work, from the ADVANTAGES OF ENGLAND IN HER COLONIES, IN THE EXTENT OF HER ACQUIRED TERRITORY, and in *the means and opportunities we thus enjoy.*

The eulogy of Moses on the Israelitish nation is applicable to us.* Our "nation is great"; great in arms, in science, in wealth, in extent, in resources, in influences. "God is nigh to us." And is not the caution that follows as necessary to us as to them. "Only take heed to thyself, lest thou forget the things which thou hast heard and seen, and teach them diligently to thy sons, and thy sons' sons."

The facilities which, as British Christians we possess for the diffusion of the gospel, are altogether unparalleled. Our foreign possessions spread over the whole earth. Our Queen has kingdoms not only in one or two great portions of the globe like the ancient kings of Spain and the present great monarchs of Russia and France, but in Europe, Asia, Africa, America, and Australia, together with a central point in the Mediterranean—extended regions in every clime are under her influence. From the Arctic to the Antarctic Ocean, in British Columbia and the Falkland Islands; on the confines of Persia, and on the borders of Burmah; in Southern Africa and Australasia, may be found territories depending on the crown of England. England has no rival on the sea; she is the queen of commerce and industry, and like a mighty colossus putting one foot on India, the other on Canada, she bestrides both hemispheres.

* Deut. iv. 7-9.

But a short period since, 200,000,000 of our fellow-creatures, or a fifth of the human race, were introduced into closer relationship with the great British family. Our Queen is now empress and sole governor of Hindostan ; a hundred sceptres are now united in hers ; a hundred diadems compose her glittering crown. The Ganges and the Indus are as much hers as the Severn and the Thames. She possesses the triple chain of the Himalayas, 4,000 miles of coast, a vast peninsula unsurpassed for fertility and beauty, ancient and populous cities, and more races and languages than are known.

All this, while it adds to the extent and greatness of England, adds also to her responsibility.

But while this central seat of empire, attracting and attracted by her colonial satellites, imparts to them all her laws, her language, her literature, and her civil franchise of self-government—the very life and spring of her liberties—she has done little for the advancement of true religion. While we, as a nation, have converted the American and Australian wildernesses into abodes of populous commonwealths—have instructed them in our arts of agriculture and commerce, and impressed them with the very image and superscription of constitutional monarchy—whilst, in some few instances, we have given to our colonists their schools, for the education of their youth in science, and the Bible for their libraries, we have done little else to make them the inheritors of our Christianity. Indeed, in some regions, instruction in the great principles of Christianity has been studiously prohibited. Our very commerce has been dedicated to Mammon, not to Christ—the moral character of Europeans has been a curse rather than a blesing, in our foreign settlements. We have sanctioned the abominations of idolatrous worship in the east, and our principles

of administration everywhere, have not been of the gospel, but of the world.

If England would preserve her greatness—if she would be still great, and powerful, and noble—she must not be satisfied with possessing the light of Christianity, but she must give it forth to all the nations of the earth. It is in holy benevolence, and in evangelical enterprise, that England's strength consists; and by these will it be perpetuated. The religion of the Bible is England's shield, and the God of the Bible must be England's glory. Let England be true to her privileges and responsibility, and greatness, moral greatness, and grandeur, will still further throw a halo of beauty over our land; and British Christians will bless God through eternity that their lot was ever cast on British soil.

Otherwise it may be feared that God will visit her in judgment, and she be made to expiate her crime and her infidelity to her trust, by some national atonement? The wicked are, indeed, reserved for the day of judgment, when they shall give an account of their own personal transgressions; but, as members of a guilty community, we must make a satisfaction to offended justice in this world; and whenever God shall visit us for our crimes, He will not forget the afflictions of the people committed to our charge, unless we ourselves are excited by such considerations to a timely repentance, and, in some way or other, make a return of good to those who have received so much evil at our hands.*

In many of our colonial possessions, the aboriginal inhabitants are still imbued with the ferocity of heathenism, and practise unmolested all the sanguinary customs and superstitions of aboriginal life. The most revolting cruelties are perpetrated even in sight of Christian steeples. The sacrifice of slaves is allowed, and the

Ezekiel xxxv. 5, 6.

sanguinary tyranny of the chiefs is permitted without interruption. The scalping-knife has not been interdicted, nor a check placed on the revengeful cruelties of rival tribes.

Among these masses of human beings, many of them intelligent though blood-thirsty and cruel, ingenious and cunning, capable of being conducted through all the stages of education and refinement, and, what is more, by the blessing of God, made "heirs of God and joint-heirs with Jesus Christ," few and feeble have been the attempts that have been made for the improvement of their moral and social condition, and to bring them within the circle of civilized life, and under the teachings of apostolic Christianity.

England, thus vast in dominion, successful in commerce, powerful in war, distinguished for its intelligence, famous for its freedom, both civil and religious, can, in the estimation of the wise and good, be still more celebrated for the part it is in her power to take, in sending the means of salvation to the millions that own her sway.

England appears fixed conspicuously in the moral firmament, not for her own aggrandizement, but that she may dispel the midnight gloom of the dark world over which her reign extends, and reflect, through her dependencies in every clime, the mild beneficent rays of spiritual light.

In this sublime work of philanthropy and mercy, she already stands at the head of the nations, and has no rival in the world except the Great Western Republic, upon which we may well look with admiration as a powerful ally.

As there never was a country so well situated to be a missionary land, so never did God give to any country such capability of being the light of the world. Think

of our influence, our commerce, and our industry, pervading all lands. Our Queen waves her hand, and 500,000 warriors march to battle, to conquer or to die. She bends her head, and at her signal, a thousand ships of war and a hundred thousand sailors perform her bidding upon the ocean. Then look at our ports, and contemplate our mercantile marine, our shipping list, and the number of our mariners! Twenty-four thousand vessels, manned by nearly a hundred thousand sailors, annually leave our shores—and with what heathen land do they not traffic? and to what an extent might they not convey the light of Divine truth?

“ What cannot England do—with ev’ry clime
Beneath her sway, and mistress of her time;
Strong in her freedom and her enterprise,
And fraught with powers that yearly gain and rise? ”

On the subject of England’s responsibility, Mr. Robinson* remarks, adverting to the fact of a confirmation being held in the East Indies, in a place where only a few years before the most revolting barbarities were practised, “ I was mentioning to Bishop Heber how forcibly it had struck me during the service in that hall, that where, a few years ago, the most savage tyrant received his miserable subjects, a Christian prelate was now administering the solemn ordinances of our religion. He leaned his head on his hand, and burst into tears. ‘ How wonderful,’ said he, ‘ is the providence of God, in the economy of his Church! Never was any people entrusted with such power as England now is! What a fearful responsibility rests upon her Government and its ministers, on the nation and all its children, and above all upon our church and its rulers.’ Such were the re-

* A clergyman of the Church of England in India.

marks made in the palace of the deposed Emperor of Candy, on this memorable morning."

Let us see to it, that we now rightly estimate our responsibility. Let us not forget the lesson which recent occurrences in India have taught us. While we have instructed the nations in our arts, our laws, our language, and our civil institutions, let us see to it that we answer the evident designs of Providence in this donative power by blessing them with our religion.

If the resources of this country were but duly employed for the Lord, how soon, humanly speaking, would the missionary power of the gospel be felt by every idolater through our extended empire. The idolatry of India and the Paganism of other lands would speedily vanish before the daylight of the truth. Then India from the Indus to the Ganges, from Cape Comorin to the Himalaya Mountains, would be trodden by missionary labourers ; Africa would welcome in every tribe and village the missionary white man ; China and Japan, throughout their wide extent, hear the gospel ; Britain might yet be the land "shadowing with wings, sending her ambassadors by the sea."

Let these considerations rouse Britons from the slumber of indifference, of stupor, and of self-confidence. Not only brotherhood and gratitude, humanity, justice, and patriotism, but sound policy also enforces the urgent claim upon every Christian Briton, and every British Christian, to "come up to the help of the Lord against the mighty."

Then would our commerce be holiness to the Lord ; our merchants at large would count it their richest privilege to convey freely the messengers of the churches to the distant heathen ; our colonies would acknowledge the benignant influence of Christianity in the Fatherland, and the promise to the Jews would be realized by

Britons—"as ye were a curse among the heathen, so will I save you, and ye shall be a blessing."

Oh Britain! my country! endeared by a thousand grateful recollections, but most of all by the bright light of Divine truth which thy God has given thee! is this greatest earthly glory yet in reserve for thee?"

X. The friends of missions are urged to increased activity in this enterprise from THEIR OWN AVOWED PRINCIPLES.

On first engaging in this work you professed not to be influenced by mere impulse or by constraint, but by a settled love to God and man.

Think not the work done because you have made a good beginning. Call not the commencement the completion. "Let not him that girdeth on the armour boast like him that putteth it off." Have long patience and you shall have the precious fruits. And you have committed yourselves to this great work in the face of the world.

You are pledged to those illustrious men, Carey, and Marshman, and Ward, and Fuller, and Sutcliffe, and Ryland, and Rowe, and Coultaert, and Tinson, and the mighty dead of other denominations, by whom the work was begun, and who commended it to your persevering care and efforts, with your dying breath. You are pledged to prosecute it both to them, to one another, and to God.

Broadly Wilson, Gutteridge, and Gurney in the old world, and Coultaert, and Burchell, and Knibb, and Tinson in the new; each on his surrendering his trust seemed to take an oath from his survivors, as others had done before them, that while they lived they would never abandon the missionary cause.

You, brethren! the honoured members of the

churches, and the friends of the Baptist Missionary Society in this island, must advance in the prosecution of the work bequeathed to you. And to this you and the church of Christ at large are urged by the voices of an innumerable multitude; their word is "Onward."

You are urged by your brethren Fuller and Pinnock, and others gone forth from your midst, to Africa; by millions of heathen who are uttering the cry, "Come over and help us;" "hast thou not one blessing, even for us our fathers and our brethren?" you are urged by the missionaries sinking into an untimely grave, overwhelmed by the magnitude of their work, and the excess of their exertions; you are urged by the souls of departed heathen, as they listen to their destiny and depart to their final doom; you are urged by the spirits of just men made perfect, who can calculate the value of the soul by their knowledge of its capacities for happiness or woe; you are urged by Jesus Christ, who pleads for them by his "bloody sweat and passion."

And is not this demand upon your increased sympathies reasonable? Is it not the result of your own importunities? Have you not prayed that God would open a wide and effectual door for the preaching of his truth among the heathen, that He would abundantly water the seed sown by his faithful servants? And will you now refuse to enter the door that has been so graciously opened in answer to your own special supplications? Will you not go up and possess the land you have been so anxiously striving to obtain?

It has been sometimes said by the directors of Missionary Societies, and at this very time by the Committee of our own Society, that if a more generous support is not afforded by the Christian world than heretofore, not

only will they be unable to multiply their agents, but they will be obliged to withdraw from the field some already in it. And is such a consequence as this to be allowed? Forbid it every sentiment, and principle, and feeling congenial to the Christian's heart. No; go on ye disinterested, devoted men who labour unknown to the world, and who encounter so much that is revolting to human feelings, and who make sacrifices deserving of our warmest gratitude and highest admiration; whose sole reward is the blessed effects you see from time to time produced by the grace of God upon your labours, and whose animating principle is, the *love of Christ*, prompting you to the utmost of your power to spread the knowledge of the Redeemer's name as the most effectual means of diminishing the sum of human misery; go on, ye honoured servants of the living God! go on to abound in the work of the Lord! "In due season ye shall reap if ye faint not." And never shall it be told in Gath or published in the gates of Askelon, for the triumph of the profane, and the mockery of the unholly, that you were obliged to abandon your post, because Christians refused to furnish the funds necessary to make it tenable!

Nor must you even pause in your course. To pause now would be as if, when a breach is made in a citadel, the soldiers were to lose their courage and refuse to follow up the advantage; it would be as if a life-boat had cleared the surf, and the crew were to slacken their hands when, each moment, another and another passenger was being snatched from the wreck.

No, brethren, you can neither go back, nor falter, nor pause in your course. You are committed to this enterprise, and you cannot retreat. In the quaint language of Mr. Fuller, as the representative of the Society, many of our beloved and honoured brethren are

gone down into the mine, and we have pledged ourselves to hold the ropes—never must we let them go, or so slacken our hold as to violate our pledge to our brethren abroad.*

What ! is the Church to fall back, or to remain stationary, when everything in the providence, as well as in the promises, of God invites to expect still greater things ?

On the contrary, ought not past success to encourage the churches to double their alms and their prayers, that so far as money is concerned, even more may be done in coming years than in the past ? Will not those who have given thirty, give fifty ; and they who have given fifty, sit down quickly and write four score ?

Let us have faith in God. The greatest good is generally done in the face of the greatest discouragements. It was a saying of Mr. Fuller, “Only let us have faith in God, and we shall never lack the means of doing good.”

Dr. Johnson has very forcibly observed, “ that all the performances of human art, at which we look with praise

* NO RETREAT.

Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress, and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the glens and mountains of Scotland.

“ Play a pibroch,” said Napoleon ; and the Highlander played it.

“ Play a march.”

It was done.

“ Play a retreat.”

“ Na, na,” said the Highlander, “ *I never learned to play a retreat !* ”

“ No retreat,” should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle—“ not against flesh and blood, but against principalities, against powers, against the rulers of darkness of spiritual wickedness in high places.”

and wonder, are instances of the resistless force of perseverance"—a remark excellently fitted to nerve us to renewed efforts for the conversion of sinners, and the extension of the Redeemer's kingdom at home and abroad. And our responsibility for discharging the work is solemnly set forth in those words of the Prophet: "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they come not up to the help of the Lord, to the help of the Lord against the mighty."

XI. THE PRECIOUSNESS AND PRECARIOUSNESS OF THE OPPORTUNITIES put into our hands.

What our hands find to do, let us do at once, for there is no work, nor device, nor wisdom, nor knowledge, in the grave whither thou goest.

" 'Tis not for man to trifle ; life is brief
And sin is here ;
Our age is but the falling of a leaf,
A dropping tear.
We have not time to sport away the hours :
All must be earnest in a world like ours.
Not many lives, but only one have we,
One, only one.
How sacred should that one life ever be,
That narrow span !
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

Truly the time is short. It is like a dream when one awaketh, and it is fast passing away. Life also is infinitely uncertain. "On this winged hour eternity depends." The duty, therefore, of every one is to make the most of it. Activity is the law of the universe. No one can tell how soon his earthly career may terminate, or what means may be used to shorten it. Death meets the man of business, the youth, and the grey-haired

patriarch, with equal suddenness, and is equally peremptory to all.

And while life is short and quickly flying, souls are perishing, and Satan is walking about, seeking whom he may devour. We must, therefore, be up and doing ; work while it is day ; work manfully, continually, to-day, "for the night cometh when no man can work." Work with all thy heart ; *whatsoever* thy hand findeth to do, do it. Whether thy talents be few or many, lay them all out. *With all thy might.* The word implies difficulty, resolution, courage, earnestness, constancy—we are violently to press forward. Work *to-day.* Rich or poor, high or low ; remembering that as we are all only like waves on the ocean of life, these terms are but the distinctions in the natural world, between waves that perish in the deep and those that roll crested and towering to the shore. Work now—from this time ; from the time of this jubilee, while God Himself addresses you by his Word and ministers. Now, because the present time is yours, but the future is not yours ; because delay will render the work more difficult of performance, and your conduct more offensive to God. Remember that the time is gone, and can never be redeemed.

The shortness of life is to some a sad and gloomy truth, especially to the man who is going down to the grave with his work undone. Such it ought not to be to the Christian, but rousing, exciting, invigorating. Should it be the eleventh hour with any of us, we have no time for folding our hands ; our efforts must be more earnest and laborious. Through the tolling of the bell of time, that tells us that one and another is gone before us—through the noiseless rush of a world that is going down with gigantic footsteps into eternity—let me urge you not to slack your hand from work, for he that doeth

the will of God may defy all the powers of darkness to quench his immortality!

Life for evil or for good, is the criterion of a man; its memories of duty, done or undone, will pervade all the duration of his being. And let us also remember that all time lost or misspent, though never so truly repented of, though never so fully pardoned, will turn to loss throughout eternity.

“Thousands of men pass off the stage of life, and are heard of no more, because they have done no good, have benefited none of their fellow-creatures; never sought their salvation, never spoke a word that was worthy of remembrance. Their light went out in darkness, and they are not remembered more than the insects of yesterday.”*

If, then, time is so short, and the tenure of life so uncertain—if very soon every opportunity of honouring our Lord and Saviour will have passed away, never to be recalled—if our accountability to God will be proportionate to the talents committed to our trust—then, next to our anxiety for the salvation of our own souls, how earnestly ought we to employ every opportunity in our power for doing good in our day and generation. If regret could be felt in the world of glory—if there the tear of grief could ever flow, or the harp of praise be silent, it would doubtless be at the recollection of opportunities lost in glorifying God in the promotion of this sacred cause.

XII. THE PROSPECT OF THE DAY OF FINAL RECOMPENSE urges us to renewed exertion.

“Go where glory waits thee,” says the man of the world. So may the Christian say, “Go where glory waits thee.” Not the glory of the warrior, a scene of confused noise, and garments rolled in blood—not the

* Dr. Chalmers.

glory of seeking to trample on the rights of nations, and cementing your monuments of fame with the blood of the slaughtered, and with the tears of the widow and the orphan—not the glory of ruling in the empire of depravity and sin. “Go where glory waits thee;” the glory that boasts of the number of the saved, not of the slain—the glory of aiding to ransom enthralled and enslaved spirits—and bringing forth the captives into the glorious liberty of the children of God; the glory of planting the trees of righteousness in place of the poison-trees of sin; of calling forth the joy of angels over multitudes of sinners brought to repentance, and of hastening the coming of the period when the children of God with one acclaim shall celebrate the arrival of the liberty wherewith Christ makes his people free.

“Go where glory waits thee,” and if you die you will fall (to use the phrase of the world’s warriors, alas! how desecrated and abused) “covered with glory.” A glory beyond the reach of mortality will await you; for “they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” Christ will grant them to “sit with Him on his throne, and will give them power over the nations, even as He received of his Father, and will give them the morning star.” This will not be a reward of merit; it is a prize to stimulate exertion—a crown of glory which Christ will place upon the head of such as labour diligently and faithfully, and which they will voluntarily cast at the feet of Jesus, acknowledging themselves to have been unworthy and unprofitable servants. “God is not unrighteous to forget their labour of love.”

In accordance with the doctrine of degrees of glory and happiness in heaven, it is supposed that the crowns which missionaries wear are bright above the rest; that

thrones of superior dignity are reserved for them, and that they will have more exalted honour, while it is also reasonable that the greater the sacrifices they have made for the poor and miserable, the more they have abounded in works of righteousness for Christ,* and the greater the number of souls they have been instrumental in saving, the richer and more glorious should be their crown of rejoicing in the day of the Lord. "Behold, I come quickly, and my reward is with me, to give to every man according to his *works*." In the gradations in glory there are seats near the throne, and to each one is apportioned according to his *works*. Yes, you who are now faithfully and ardently aiding in the glorious though arduous work of converting sinners to Christ, persevere. Crowns of glory, estates incorruptible, treasures which neither moth nor rust can corrupt, which thieves cannot steal—all these await you. Greater than all, you will be distinguished by the plaudit of the Judge at the last great day. Who would not be ambitious of the highest honours of the heavenly world? Can we conceive more powerful motives to stimulate our exertions? Can we ever adequately correspond in zeal, devotedness, and labours, with such a recompense?

Nor shall the faithful, earnest, devoted labourer in God's vineyard be without his recompense even on earth. He shall have a hundredfold in this life. Nor will his labours ever be forgotten. You may fall in the field, Christian brother; no monumental marble may record your name or your successes; no historian may embalm your memory, although your powers and perseverance may claim the highest panegyric, irrespective of your noble deeds and godlike work. Yet your record is on high, and your reward is sure.

Yes, and though you may labour through a long and

* Isaiah lviii. 10, 11; Luke xiv. 14; Matt. iii. 42.

arduous life, and your friends, and the very Society which sent you forth may forget you, and you die undistinguished or despised—all honour, nevertheless, will be to your memory. The fruit of your labours will remain and continue to grow not only till these heavens and this earth shall be no more, but all time itself shall be forgotten. Your names will be inscribed on a monument where they will shine in living characters to all eternity.

The memory of any good man lives longer even in the minds of his survivors than one whose talents were unemployed, or used for evil and not for good. The names of Carey, Wilberforce, and Washington will live in the recollection of posterity, when those of Volney and Gibbon and Voltaire, or even that of the great Napoleon, will be forgotten; while the piety of Havellock, and his preaching in the heathen pagodas of Burmah, will be remembered longer, and be accounted more glorious than his prowess in the battle-field.

XIII. THE MEANS OF PROSECUTING THIS ENTERPRISE ARE AT OUR DISPOSAL.

No real Christian but must be aware that there is a close connection between the means we are commanded to use to promote the cause of God, and the communication of the Divine blessing. God can impart his favours when and how He pleases; but He does not usually impart them unless the means employed are such as He has appointed. The kingdom of Christ is decreed to fill the whole earth, but not until prayer be presented for this object. Christ is to have the heathen for his inheritance, but not unless it is earnestly sought for by his people. “Ask of me, saith Jehovah, and I will give thee the heathen for thine inheritance,”* etc.

* Ps. ii. 2.

It would probably be impossible on the one hand to point to a congregation, where the work of the Lord is prosperous, in which spiritual means for such prosperity were not employed ; and on the other, to show instances where proper means were used to obtain such favour—were long employed in ardent sincerity, and the blessing itself denied.

Brethren and friends ! God has given to his church ample means for subduing the world to his allegiance, and those means are possessed to a greater or less degree by each of us. Come up then at once to our aid ; come up vigorously ; come up with willing hearts and hands. I adjure you by every endearing consideration—by the dying love of the Redeemer—by all that He endured to bring us to God—by the value of the soul, more precious than thousands of worlds—to “ come to the help of the Lord against the mighty,” and to do with all your might the work that is assigned to you.

(1) *Help us by your PRAYERS.*

Pray daily, pray earnestly ; in public and in private, pray for the outpouring of the Holy Spirit.

United fervent prayer is not less necessary to support the drooping minds of the labourers employed, than it is to the success of their enterprise. It is the command of God, his own appointment to precede the bestowment of his blessing.

We can do nothing without Divine assistance, and prayer is the appointed medium through which that assistance is obtained. Without it, no one soul can be saved. Salvation must be accomplished by another power, and prayer brings in that power. Prayer in faith has power with God ; wields and directs the energies of Omnipotence. Just as the spirit of prayer rises or falls in the Church, is the rise or fall of success in missions. The importance of intercessory prayer,

though generally acknowledged, is evidently not so much regarded practically as is necessary ; it is not so habitual nor universal as the work to be done and the peculiarity of the times demand.

Not only does the prayer of the Church precede the enlargement of the Church, but the more grace God bestows upon a believer, the more earnestly he pleads for its widest diffusion. Prayer, to be effectual, must be definite, earnest, united, believing. There should be identity of thought and unanimity of feeling, and similarity of petition, among all. "If two of you shall agree on earth touching anything that they should ask," etc. Christians should realize the nature and privilege of prayer—the breathing of a living soul ; the echo of the voice of God ; the incense cloud rising from the fire which grace has kindled on the once cold altar of the heart.

Christians should be united in the *subjects* of prayer. Referring more especially to missionary prayer-meetings, their supplications should be particularly presented for missionaries. If labourers in the word and doctrine at home have need of such help, how much more those who for the gospel's sake are separated from their brethren, and are labouring in heathen lands ! It is necessary to preserve their continued interest in their work, and to keep them from despondency and spiritual degeneracy. I speak not my own feelings only, but those also, I am persuaded, of my brethren at large, when I say, that the earnest, persevering prayers of Christians in England on their behalf are more valued by missionaries than their silver and gold. In many a season of despondency and sorrow, have the minds of missionaries been relieved and reanimated by the thought of the prayers of God's people. How calculated to touch the hearts, and to comfort and strengthen

the saints that were at Colosse, to be informed that one of them, himself a servant of Christ, laboured fervently for them in prayer, that they might “stand perfect and complete in all the will of God,” and that he had a great zeal for them, and for others also.

From personal experience as a missionary of upwards of forty years’ service, I hesitate not to express my conviction that there is nothing of such vital moment to the prosperity of missions as an increased spirit of prayer; and I only utter the desire of all missionaries, when in their name, and in apostolic language, I address myself to the whole Church of God—“Brethren, pray for us, that the word of the Lord may have free course, and be glorified.”

Said a venerable missionary now in India, who could speak experimentally alike of service, trial, and sorrow, in a letter to a friend, “I am glad to hear of your meeting for prayer on our behalf, and on behalf of this poor colony. Prayer, beloved brother, offered in the name of Jesus, will be heard and answered in due time. It is this that the mission in this land and every land, wants. Without it the souls of missionaries also may become cold in behalf of perishing sinners, and the graces of the Spirit within them wither and die.”

But prayer to be effectual must be ardent and sincere—that of the heart; and the heart can only ask what it desires in faith, looking to Christ and the promises. The fervency must be habitual. There must be fire in the sacrifice or it will not ascend. To seek coldly, presages refusal. There is no sacrifice without incense, and there can be no incense offered without fire. As an encouragement to importunity, we are admonished to give God no rest, to suffer Him not to be quiet, till He make Jerusalem a praise. Let not our prayers be stifled in our breasts, unable to come forth, but with such

earnestness and force should they be presented as to pierce the skies, and open a way for deliverance to descend.

Prayer should be specially made also for missionary societies and missionary churches, and for the heathen from whom the latter are gathered. For societies, that their eye may be kept single to God's glory, and that they be encouraged and quickened continually to fresh and persevering efforts in their work ; that the churches may be enriched more abundantly with the grace of the Spirit, and increased with men as a flock ; and that ignorance, and superstition, and error of every kind may be chased away before the light and influence of Divine truth ; and above all that the most abundant influences of the Holy Spirit may be poured out on the church and the world.

It is prayer, ardent, unremitting, as we have heard, that the churches also in heathen lands as well as those at home require ; and unless the churches to a greater degree than hitherto feel the importance of this duty, our efforts will be feebly sustained.

The primitive Christians were not only eminently distinguished by a spirit of prayer, but to such a degree did this spirit rest upon them, that they gave God no rest day nor night, until He had mercy on Zion, and made her a praise in the earth. Their prayers ascended to God like incense, and were as acceptable as golden vials full of odours. Every effort for the spread of the gospel was accompanied by the spirit of prayer. Prayer gave them power with God and with man. Prayer moved the hand that moved the universe. And the spirit of their devotion explains the secret of their marvellous successes.

One reason why more success does not attend the ministration of the gospel is because it is not expected ;

and, secondly, because it is not anxiously and earnestly sought. If the churches prayed now as in apostolic times, there would be the same, or still greater prosperity. If in pouring forth our supplications for our country and the world, the whole united church joined the last aspirations that were breathed from the death-bed of former saints, and from the fires of early martyrs, the whole united cry for deliverance would come into the ears of the Lord God of Sabbaoth, and secure his answer.

Let then the whole church of Christ pray for the recovery of a lost world; for, if the effectual fervent prayer of one righteous man availeth much, what may not be anticipated as the result of the heartfelt, believing supplication of congregated thousands? they could not be refused. God would not be offended by the importunities of his people, even if they resolved, like Jacob, they would not let Him go until their requests were granted. And what would follow? A nation would be born in a day.

The connection between prayer and its answer is as certain as between cause and effect. "He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them." "Ask, and ye shall receive; knock, and the door shall be opened." "All things whatsoever ye ask in prayer, believing, ye shall receive." The prayer of faith never has and never will be offered in vain. This truth is so identified and incorporated with the whole structure of revelation, that to deny the efficacy of prayer is equal to a denial of the authority of the Bible.

In every period of the history of the Church, her exalted Head has largely poured out the spirit of grace and supplication, previous to the most signal interpositions on her behalf. He has prepared her to receive his

favours with gratitude before they were bestowed upon her.

It was in answer to the prayers of the disciples that the three thousand were converted on the day of Pentecost. It was for this object, as is supposed, they had previously met together with one accord in one place. And it is by similar means that any large measure of success has ever been granted to any portion of the Church. The missionary successes in Jamaica, and the South Sea Islands, and the recent revivals in America, at home, and in different parts of the world, all attest the same fact. And it will only be when the church is *one* in this holy purpose, that the kingdoms of this world will universally become the kingdoms of our Lord and of his Christ.

Let prayer, therefore, be offered for the enlarged success of missionaries in their work—that the blessing of heaven may be poured out upon all the instrumentalities now employed to bring the outlying masses into the bosom of the Church, till the blots upon her fair name be thoroughly wiped away—that the great Head of the Church may continue to bless the labours of his faithful servants, and make them more than ever effectual in the salvation of souls, and in the establishment of the Redeemer's kingdom.

The work of prayer for these blessings is one in which all can engage—the poor as well as the rich, the ignorant as well as the learned—and it is equally the privilege of all. Not a prayer should be concluded in the closet, at the domestic altar, at the social prayer-meeting, or in the public worship of Jehovah, without the petition, “Thy kingdom come.”

Is there no ground to fear, Christian brethren, that blessings have been withheld from us through the want of a supplicating spirit. Have we agonized with God in prayer for the perishing heathen; can our closets

and the social prayer-meetings testify that we bewail their miseries?

(2) *Help us by your LIBERALITY.*

Prayer, however, is not *alone* sufficient for the accomplishment of this great work. As if to prove the sincerity of our supplications, they must be accompanied by self-denial.

We must further it by our contributions—we must pay as well as pray.

A venerable Christian, in America, “once entered a meeting in behalf of Foreign Missions, just as the collectors of the contributions had resumed their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood hesitatingly, as if he had not heard the request. It was repeated in a louder voice, but there was no response. It was observed, however, that the old gentleman was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution-box. The chairman thinking he had not been understood, said, loudly, “I didn’t ask you to give, father; I asked you to pray.” “O! yes,” he replied, “*I heard you, but I can’t pray till I have given something.*”

To “honour the Lord with thy substance, and with the first-fruits of all thy increase,” is equally the command of God with that which enjoins upon us to preach the gospel to every creature, and to pray for its success. It is a duty which might be urged upon the ground of reason and natural obligation alone. As good purposes alone cost nothing, so they are worth nothing. Benevolence is godliness teaching by example. To pray for the success of the gospel—to supplicate, day by day, “thy kingdom come,” with apparent zeal and devotion, without contributing our property towards its extension—is solemn mockery—a contradiction in language and conduct.

There are some professing Christians, it is to be feared, who attempt to render religion subservient to their worldly interests, and thus, as it were, lean on Christ while worshipping in the temple of Mammon.

God is love, and love to Him in return is the element of the renewed soul, constituting its reconciliation to God; as selfishness was the basis of its separation. Love, in the true Christian, is the sacred fire that burns the victim (selfishness) on the altar. God does not eat meat offered in sacrifice, like the fictitious gods of the heathen; but He does accept, along with the pure desires and breathings of devout worship, the affections of the soul consecrated to benevolence.

Can the experienced Christian, or the converted sinner, young, middle-aged, or old, in reply to the question, "How much oweſt thou unto thy Lord?" answer "Nothing." Will he not render so much of love and gratitude as may be manifested by the gift of a portion of his substance to promote the glory of the Giver and Owner?

No real Christian can be so unreasonable as to imagine himself to be an independent proprietor of his wealth, any more than of his talents and his time. We are all stewards of the bounty of heaven, and our responsibility is in proportion to our possessions.

It is one of the most gratifying and encouraging circumstances of the present day, that Christians to such an extent, recognize God's claims upon their property, as well as upon their personal services. Great, however, as is the liberality shown by Christians in this cause, their exertions have been, and still are, greatly disproportioned to the resources of the country, and to the vast amounts contributed to objects of far inferior moment.

It is estimated there is spent on luxuries alone wealth

amply sufficient for the enlightenment and moral renovation of the whole world.

With a population that exceeds twenty-four millions, England has an income of one hundred millions sterling; her voluntary expenditure for luxuries is seven hundred thousand pounds per annum; the national rental, excluding several items, averages about seventy-five shillings a year for each individual of the twenty-four millions of inhabitants. While the aggregate sum given to all the religious institutions united, averages only about sixpence a year for each individual inhabitant of the country. The mere customs for luxuries are thirty-five times as much as is given for religious objects; and the bare duties on British and foreign spirits are thirteen times as much as all Christians give to religious societies. The very taxes on carriages and riding horses exceed the whole annual income of all religious societies of Protestant nations. So miserably disproportionate is our whole expenditure for missionary objects! It is estimated, indeed, that while the nations, calling themselves Christian, expend annually one hundred millions sterling in preparing to destroy each other in war, only six hundred thousand pounds are contributed for preaching the gospel to the heathen. Let this be taken into consideration in connection with the fact that the Chinese spend annually ninety millions sterling for incense to burn before their idols; or about four shillings a quarter for every man, woman, and child, in the empire! And who can calculate the annual cost of idol worship in India?

“On the other hand,” says an American paper, “the Christian natives of the Sandwich Islands contributed, in the year 1857, about 1,000 dollars for religious and charitable purposes. Their number was about 24,000; so that their donations, from their deep poverty, averaged about eighty cents from each person, while only fifty

cents are contributed to the great charities of the United States by each of their members."

Not only should contributions for religious purposes be proportioned to the resources of Christian people generally; they should be regulated according to the means of each individual. And they should be given cheerfully, and without reservation; given with a willing, a compassionate, a grateful heart; given liberally, promptly, systematically, and continuously.

Our pecuniary contributions to the cause of God should be proportionate to the means of each individual. The doctrine of proportion was well understood by the Jews, and beautifully illustrated by Moses in the construction of the Tabernacle; and by Ezra and Nehemiah in the rebuilding of the Temple. Rulers brought precious stones; the higher classes, gold, bracelets, etc., the middle classes, silver, brass, and iron; the poorer classes, wood, skins, etc.; the women, hair. Each one asked himself what he could spare.

Are any of us poor in this world's goods? Still give thy little, that the riches of thy liberality may abound even out of the depth of thy poverty, and be welcomed and greatly blessed by Him who accepts according to what a man hath, and not according to what he hath not. Say not what you can give is too trifling to be of service. The widow of Zarephath and the widow of the New Testament are held forth as examples and patterns to the poorest of the household of faith.

Yes, Christian, the little of this world's goods that you devote to the cause of the Redeemer, may be honoured to procure the means by which perishing sinners may be led to Christ; the trifle you contribute to the various religious societies may convey to thousands sitting in darkness and the shadow of death, the knowledge of Him who, "though he was rich, for your sakes

became poor." Be encouraged then to do all you can; and while God is pleased to use the wealth of this world as an indirect means of spreading the glad tidings of salvation, be thankful for the exhortation to share in the work.

Are you rich? Learn to prize your wealth chiefly with a view to your stewardship. Make yourself the benefactor of the coming age, and you will exist in the memory of grateful hearts, and become an ever-living and ever-useful monument of wisdom and charity. In your case, the exigences of societies concurring with the dictates of the Christian conscience and the Christian heart, clearly point to the subordination of economical to Christian law, in the production, the distribution, and the application of wealth. Thus, and thus only, can religion secure its rightful claim to regulate the whole business of your lives, directing the whole to the glory of God and the good of your fellow-men.

The unquestionable duty to help on this cause, should be in perfect unison with every sanctified desire of the Christian's heart, and in order to our attempting it on an adequate scale to the wants of the world, which are urgent, we need large applications of capital—applications, too, made in disregard of the highest immediate return.*

Although without abundant wealth, are you in circumstances of ease and competence? Be your own executor and almoner. If a man would insure the appropriation of his gifts to the objects for which he intends them, he must see to it in person. Those bequests which are often resorted to to compensate for a niggardly life, rarely if ever accomplish the good which is expected from them. "Honour the Lord with thy substance, and with the first-fruits of *all* thy increase." "Give to him that asketh of thee;" do this as God has

* "Eclectic Review," 1858, p. 421.

prospered you. Give to every good work according to its proper claim, and "when you make your will," as says a quaint writer, "make it according to the will of God." "The silver and the gold are the Lord's." We have nothing but what we derive from his bounty, and which ought not to be devoted to his glory. Whatever we give, therefore, we should give faithfully; not as owners but as stewards.

We are to give cheerfully. With a compassionate and grateful heart, and without reservation. "God loveth a cheerful giver," and accepts our offerings only when they are given voluntarily, and not by constraint. "Freely ye have received, freely give." He loves the offerings of that man who esteems it a privilege as well as a duty to render them. There is a luxury in giving to the cause of God, which none but a generous-minded man can comprehend. Such an one finds it "more blessed to give than to receive." "To do good and to communicate forget not, for with such sacrifices God is well pleased."

We should give to the cause of God liberally. He that soweth sparingly shall reap also sparingly, "and he that soweth bountifully shall reap also bountifully." "Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity."

Let none ask himself how little can I give, and yet secure God's favour and the approbation of my fellow-men, but rather, how *much* can I give to secure the approval of my conscience, and how much I owe, and can do for Him to whom I owe my life, my hope, my heaven, my all? "Cast thy *bread* upon the waters, not crumbs," says Mr. Fuller—not a trifling and inconsiderable portion, but half the loaf. "The liberal soul shall be made fat."

If any one calling himself a Christian can see the

world perishing, and close his purse, or lock his treasury, or even deal out from either with a sparing hand, he wants not only the spirit of Christ, but the heart of a human being.

We ask not that the rich should divest themselves of their wealth, abandon their magnificent mansions, and adopt the garb of pauperism ; that they should choose a garret or a hovel for their home ; subject themselves to the discipline of pecuniary anxiety, and to the consequent distraction of all their temporal affairs, but to give generously, in accordance with the claims of God and his cause upon them. It may be said even of some Christians, how earnestly they pray—in what melting language and manner do they exhort men to repentance—how careful are they against conformity to the world and its ordinary lusts and pleasures—how zealous also, for the spread of the gospel—and yet how seldom and how inadequately do they contribute of their substance towards it !

An American minister states :—“In obtaining subscriptions for a benevolent purpose, I called upon a gentleman in one of our largest cities, who generously contributed to the object. Before leaving him, I said to him, ‘How much, think you, will such an individual subscribe?’ ‘I don’t know,’ said he, ‘but could you hear that man pray, you would think he would give all that he is worth.’ So I called upon him ; but, to my surprise, he would not contribute. “As I was about to take my leave of him, I said to him, ‘As I came to your house I asked an individual what you would probably give?’ ‘I don’t know,’ said he, ‘but could you hear that man pray, you would think he would give all he is worth.’ The man’s head dropped, tears gushed from his eyes, he took out his pocket-book, and gave me seventy-five dollars.”

Let Christians beware of avarice. However much industry and carefulness are to be commended, avarice is a passion as despicable as it is hateful and pernicious.

Though regarded by many Christians as venial, it is pronounced by the lips of inspiration to be idolatry; "for which things sake, cometh the wrath of God upon the children of disobedience."

There are some who assign as an excuse for their parsimony, that until the Spirit of God interposes, the exertions of men will be useless in the conversion of the heathen world, while there are many who *think* and *act* according to this sentiment, though it may never be uttered, forgetting that the influences of the Spirit are to be obtained by the use of means, and that the age of miracles has ceased. The niggardliness of professors is one of the chief hindrances to the diffusion of the gospel.

Liberality in the cause of God also promotes the worldly circumstances of the giver. "The liberal soul shall be made fat."

It is not what we *give*, but what we *give up* that makes us rich. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty;" "and there is that maketh himself rich, yet hath nothing." The surest way for Christians to fill their treasury is to empty it. "Thou shalt surely give to him (thy poor brother), and thy heart shall not be grieved when thou givest to him, for the Lord thy God shall bless thee in all thy works." "Honour the Lord with thy substance, and with the first-fruits of all thy increase. So shall thy barns be filled with plenty, and thy presses burst out with new wine."

Again, "He that hath pity on the poor, lendeth to the Lord," and is it not reasonable to suppose that a

man who lends his money should have it paid to him again with interest?

“From experience I can testify,” said the excellent Mr. Brown, of Haddington, who from comparatively small means, had contributed largely for pious purposes, “that liberality to the Lord is one of the most effectual means of making one rich;” and similar testimony is borne by thousands of the best and most devoted servants of God.

In our pecuniary efforts for the advancement of Christ’s kingdom, we should be prompt and decided; not only as to what we give, but as to what we do. It was so with the Israelites in building the temple. They seemed to say what can we *do* to help the cause. Thus energetic and determined, more was brought in than the necessities of the case required. A similar example is supplied us by the conduct of the Macedonians and Corinthians, in their aid to the poor saints in Jerusalem.*

To aid the cause of God by pecuniary means is not only a privilege and a duty, but it is a service that should be shared by all the disciples of Christ, whatever the circumstances of their outward condition. Many Christians have an idea that they are under no obligation to contribute to the cause of God, because they cannot give sums from one shilling to half a sovereign or a pound, and as they cannot part with these sums at once, they contribute nothing. But every member of a church, not absolutely a pauper, should regard it as his duty to give to the cause; and arrangements should be made to receive such contributions, should they come, in pence. The very giving increases the interest of each individual in the object; and if influenced by right motives, he will, having once commenced, as the Lord prospers, in-

* Rom. xv. 26; 1 Cor. xvi. 1-7.

crease his contributions. Offerings are to be presented by us from the princely donation to the "two mites that make a farthing." Many may be able to do but little; but littles, by combination, are said to be omnipotent. "Who hath despised the day of small things?" A day of small things often proves a day of great things. But in order to this, there must be the elements of combination and *continuance*. The greatest rivers are a confluence of tributary streams and springs which derive their existence by rain and dew descending in single drops. Single drops of water compose the ocean, and single particles the globe.

The islands which so beautifully adorn the Pacific Ocean, are reared up from the bed of that ocean by the insignificant coral insect which deposits one grain of sand at a time. So with human action, the greatest results are produced by small, but *continuous* efforts. What an evidence of what can be effected by a combination of effort in this respect, is afforded by our churches in Jamaica! The people composing them are almost wholly of the poorest classes, and each gives but little, but most giving something, and giving regularly, more is raised from these churches for benevolent objects in proportion to their *means*, than from the churches however distinguished by wealth in any other part of the world. So the gentle dew dropping daily on the land, is more fertilizing than the torrents accompanying the thunderstorm.

Our contributions should be the result of some *specific plan* of benevolence. Hardly anything in the world can be efficiently carried on without system. This is recommended by the Apostle Paul, and was acted upon by the early church,* each individual giving his weekly contribution. Christian charity would thus

* 1 Cor. xiv. 1-7.

become as it ought, a settled habit of life; whilst the occasional collections for the missionary cause after sermons and public meetings are generally but scanty offerings. What might be accomplished by systematic saving and giving, would appear astonishing to every one who has not been accustomed to act thus by rule. It may be said of numbers of the poor of Christ's flock, as of one in England, that though ~~they~~ could not subscribe a guinea a year, they could give a shilling a week.

Some persons excuse themselves from giving to the cause of Christ, by saying they cannot afford it; that they approve of the object, but they cannot promote it as the calls are so many—a reply often made to *every* application. The question is, whether if they had the will they might not find the ability, by working more diligently—by retrenching in luxuries—by greater economy in husbanding their resources, and actually resolving to do their duty in this respect. How inconsiderable after all are the actual claims of the cause upon the poorest.

“Suppose a congregation to consist of five hundred individuals, and the whole expense of the society to be £300 per annum, what is the cost to each individual each Sabbath?

“A little less than threepence.”

“Threepence a-week for religion—enormous! Neighbour, if you are crushed under the burden, just smoke two cigars less a week, and it will relieve you; or buy two or three oranges less, and the saving will be your share.”

“At a missionary meeting in Africa, one of the poor converted negroes addressed the meeting. He exhorted to prayer, that it might please God to send some more missionaries to their country people, to carry the good

news of a Saviour to them. He then came forward, and said, "*I will give half-a-crown.*" He was told by a missionary that what he gave was to be every month. He replied, "I know, sir, I know; *I will give it every month.*" After this, a hundred and seven negroes had their names put down as subscribers, and several of the school-children gave their pence and halfpence. One boy was asked where he got money. He replied, "Me got three coppers (three halfpence) long time. Me beg you, Massa, take two, and me keep one."

This pleasing anecdote had such a powerful effect on the respectable chairman of a missionary meeting in England, that he arose from his chair while the gentleman was speaking, and said, "*Put me down twenty guineas.*" Before this he had subscribed but ten guineas. Occasional and spasmodic contribution to the cause of God is but a secondary form of benevolence, and will bear no comparison with that form of it which looks to the future, and which aims permanently to affect the condition of mankind. How long it may be before the world will be fully brought back to God it is not for us to determine, but it appears evident in the purpose of God, that the *gifts* as well as the labours of men are necessary to that end.

There is such a thing as *saving to give*, not to *keep* according to usual custom. The beauty and advantage of system will be more apparent in such a case, as it may serve to place the prunings of extravagance to the account of some specific object connected with the great Christian organizations of the day. The expenditures of some Christians on luxuries would well nigh support a missionary in some parts of the world, and thus become the seeding of a harvest of spiritual good. And should that good remain unknown to him in time, it would in eternity be seen by him how infinitely a

benevolent action transcends in gratification the useless and temporary indulgence of the appetite. Let all Christians if they have any regard for the outcasts, and those ready to perish in our own or other lands, suppress luxuries and extravagant expenditures, and apply the savings thus made for the rescue of these their unhappy fellow-creatures, and thus let us preach and become missionaries by proxy. So far from injuring ourselves by such a practice, we should find its advantages in health of body and ease of conscience. "I can lay by," said an individual, "five dollars a quarter more for benevolent objects, by dispensing with the single article of tobacco, and gain in health fourfold that amount, besides infinite enjoyment in the responses of conscience and of humanity." Said another, "I admire the grace of God in so disposing my heart that it has been my care rather to manage frugally what God provided for me, than greedily to grasp at more. I have looked upon it also as a gracious overruling of my mind, that though I have often grudged paying a penny or two for a trifle, the Lord has enabled me cheerfully to bestow as many pounds for pious purposes."

The true disciple of Christ should not only exercise self-denial as to luxuries, but also in some of the comforts and conveniences of life. Even the smallest amount saved by the poor from an unnecessary indulgence, would be a sacrifice acceptable and well pleasing to God; and self-denial, as it regards the comforts and conveniences of life, for the sake of promoting such a cause, would insure the *special* commendation of the Saviour. Our Divine Master expects that actual sacrifices should be made by his servants, for the extension of his kingdom in the world. There is such a thing as feeling what we give. Said a gentleman on an occasion when the claims of missions were advocated, "I can give ten

pounds to this object, and not feel it." "Suppose, my Christian brother," said another, "you give *twenty, and feel it.* Your Saviour *felt* what he did for you." "This remark," added one of the congregation who heard it, "thrilled through my whole soul, and made me do more than empty my purse—I borrowed from a friend. The idea of *feeling what I gave* was delightful."

Nor let us delay to enter upon the work. Let us begin while we have the power in our hand, and the means of doing it are at our command. "Withhold not good from him to whom it is due, while it is in the power of thy hand to do it." "Say not unto thy neighbour, go, and come again to-morrow, and I will give, when thou hast it by thee." The debt of gratitude to God is a debt that must, in part at least, be paid in property contributions, and in discharging it we are no more meritorious than in cancelling any other claims. Why put off God's poor and suffering ones till to-morrow, when they may be beyond the reach of our benefactors? or when we may otherwise have lost the power of administering to their good? The idea of paying our obligations in bequests at our death, is one of the greatest frauds ever practised upon the conscience. To indulge our avarice as long as our condition renders it possible, on the plea of giving what we can no longer hold, as if this were cancelling the debt of charity, is making benevolence administer to selfishness.

It is "fearing the Lord and serving our own gods." Of this we may be assured that gifts so bestowed will perish with us.

(3) *There must be PERSONAL EXERTION.*

An increased spirit of prayer and more enlarged benevolence do not comprehend all that is necessary to secure the more rapid advancement of Messiah's kingdom. There must be *personal exertion* for the

securing of this great object. Prayer, Union, Liberality, Energy.

While you unite in a spirit of supplication, and contribute a portion of your worldly substance, let your efforts be answerable to the largeness of your requests. To be a good steward of the manifold grace of God, you are required to impart to the ignorant and depraved, spiritual knowledge; or your light shines in vain, and may be speedily extinguished. The Lord will go forth conquering and to conquer; and the question is, shall we swell his army by actually engaging in his service, or shall we appear in the train and engage in the interests of his foes? "He who is not for Me, says Christ, is against Me." There is no neutrality when Satan defies the God of heaven. To stand by, is to aid the rebels; to neglect souls, is to destroy them.

It can scarcely be too frequently repeated that the great want of the age is a working church. Every church must become essentially missionary in its character before any such inroad will be made on the empire of darkness, as will justify the hope of the speedy accomplishment of God's purposes of mercy to the world at large.

Every real Christian should feel it his duty to interest himself personally on behalf of his perishing fellow-creatures. And to secure this, the actual state of the heathen world and the success of missionary labour, as recorded in the periodicals of missionary societies, should be their unceasing study.

Not only should they be acquainted with every part of the world where mission stations have been established, but also with every region where they are needed. Not only should they be acquainted with the name of every missionary, but with the sphere in which he labours.

In addition to the interest this enlarged knowledge would create in the progress of the cause, it would serve as a powerful stimulus to prayer, and thus secure increased communications of the spirit. It is no less lamentable than it is astonishing, to see the ignorance that prevails on these subjects, and consequently the want of interest felt respecting them, even among Christians, some of whom are officers of churches and ministers. Thousands of the members of our churches scarcely ever see a missionary magazine, or any other vehicle of missionary intelligence, from year to year. They profess, as members of Christ's Church, to bear a part of the responsibility of the world's conversion, and yet, so far from doing anything themselves, they do not even know what others are doing in the promotion of this great enterprise.

Members of the visible church, and voluntarily without the means of information as to what is going on in that church! Followers of their Master, and taught by Him to pray daily "Thy kingdom come," and yet not knowing, or caring to know, what progress that kingdom is making in the world!

With what intensity do men watch the operations of war, and how rapidly and widely is the news of a naval battle, or a military achievement, diffused. And ought Christians to be less concerned about the triumphs of the "Prince of Peace;" about victories which boast not of the number of the slain, but of the saved?

Christian parents! these things should be told to your children. "Speak of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." They should constitute a part of your children's education—should be the subject of your conversation at your social

meetings—should be communicated from mind to mind throughout the land. The young of both sexes especially should assist in enlightening the public mind by a wide and systematic diffusion of the different organs of missionary intelligence, as also by lectures and addresses.

It is feared that much valuable pecuniary aid is lost to missions, because individuals in sufficient numbers, and with sufficient perseverance do not offer themselves as collectors. Christians ought to feel so deeply interested in the cause, as to render this item of instrumentality unnecessary; each one placing his own weekly gift unsolicited upon the altar; but until by the more general diffusion of knowledge on the subject, the obligation is more generally and powerfully felt; and until the people are taught to give from principle, the necessity will exist for efforts to stimulate generosity, and to facilitate the collection of gifts. Let every church, therefore, furnish an energetic and well-disciplined phalanx, encouraged and supported by its minister, dividing towns and their neighbourhood into districts—leaving no house unvisited or unsupplied with information, no individual, no family, no single member of a family, unsolicited for his subscription.

And while the head, and hands, and tongue, are thus busy, let not the heart be idle. When the walls of Jerusalem proceeded rapidly, it was because the people “had a mind to the work.” We must sow if we would reap, and this life is the seed-time; in the next we shall reap the fruit of our labours. Would we wish, like the slothful man, to reap the harvest without sowing? would we serve God at little cost? would we expect much and sacrifice little? No; “the sluggard desireth and hath nothing.”

This is the age of lightning and steam power. Sleepers in Zion must awake up, or they will be left behind.

“ In the name of God advancing,
 Sow thy seed by morning light,
Cheerily the furrows turning,
 Labour on with all thy might.
Look not on the far-off future,
 Do the work which nearest lies ;
Sow thou must before thou reapest,
 Rest at last is labour’s prize.

“ Standing still is dangerous ever,
 Toil is meant for Christians now ;
Let there be, when evening cometh,
 Honest sweat upon thy brow.
And the Master shall come smiling,
 When work stops at set of sun,
Saying, as He pays thy wages,
 ‘ Good and faithful man, well done.’ ”

(4) There must be SELF-CONSECRATION TO THE WORK.

The best and most eminent men have ever been those who have consecrated all their powers, and all their exertions, to the attainment of the objects they have had in view. A disregard to private views, a noble disinterestedness of purpose, a sacrifice of personal comfort, and not seldom, a temporary surrender of personal reputation, have distinguished the career of those who have been eminently useful to their fellow-men. And if these observations apply with any propriety to the common spheres of human action, far more do they apply to the momentous affairs of religion. If in the one cause sacrifices are to be made ; much more in the other must there be witnessed self-denying effort, and patient, persevering, continual toil. It is not enough for the Christian at the present day that he have a general desire of doing right—that he have a knowledge of Scriptural principles—that he have a sense of moral obligation—or that he give his cordial assent to all the doctrines of the Christian religion. Would he maintain a consistent Christian

character, he must gird on his harness—he must live but to act—he must make a complete, sincere, and ardent consecration of himself, and all his powers, to the service and glory of his God—he must habitually cherish a sense of his duty, and of the fearful responsibility which continually rests upon him—he must have such feelings as those which led the great apostle of the Gentiles to exclaim, “For me to live is Christ, and to die is gain.” Self-consecration is the result of deep conviction, of holy dispositions, and of ardent desire of present usefulness, of the approbation of God and of future glory. The Saviour of men exhibited the sublimity of this character in a perfect degree. This is the kind of consecration now required by the Church of God. In vain do we seek to awaken in it a zeal for missions alone. To be genuine such zeal must flow from love to Christ. It is when our sense of personal communion with Christ is the highest that we shall be most fit for missionary work—most ready either to go ourselves or to stir up others. Let ardent affection to the Lord Jesus Christ become the ruling passion, and it will communicate the thrill of evangelical zeal for whatever work we are engaged in.

As we have seen, personal service is required in the great mission field; God having in every age been pleased to accomplish his purposes of mercy through the instrumentality of men. And still the “harvest is great and the labourers are few.” Indeed, never was this more emphatically the case than at the present time. “The fields are white already unto the harvest.” The corn invites the sickle; it bends beneath the breeze. The sky is louring—the wind moaning, the air chilling; the season will soon be past, and the opportunity ended. But where a hundred hands should seize the spoil, a single labourer only is seen, mocked in his loneliness by the mighty task assigned him. In many an eastern

city there is but one missionary to a hundred thousand people. So is it in Surat, in Patna, in Moorshedabad, in Lucknow, in Delhi, in Cawnpore; while almost innumerable localities containing vast though inferior populations, are altogether destitute. In China with its three hundred millions there are not a hundred European missionaries for the whole. In Japan, with its teeming myriads there is not, or was not until lately, one ambassador for Christ. In numerous instances where an isolated missionary resides, he has no one like-minded within a distance of a hundred miles; while in other parts, where brethren are more numerous, they are altogether unequal to the duties laid upon them by their very successes; and find no leisure for social intercourse from the pressure of local claims.

Thus wholly inadequate have been past efforts in this great work. Out of the multitudes who throng the temple of the Lord in Christian countries, so few are the labourers which Christendom affords to convert the world! so few that a decrease of half a dozen in any part of the missionary field leaves a blank and arrests the progress of the gospel through a large extent of territory; while bereaved congregations turn an imploring eye across the wide ocean for help. Instead of the slow, tiny rivulets that now wander here and there among the thirsty lands, let a broad, rich stream be dispersed from our plentiful reservoir, to refresh and fertilize all the nations of the earth.

“There cannot,” says a minister in America, “be less than one million of young men among the four millions of professors in the thirty thousand evangelical churches of the United States, and not less than four million young men among the families connected with, and under the influence of the sixteen million persons who are affiliated with those churches. What a host of

workmen ! What a field in which to work ! What work may not such materials, wrought upon by such artificers, under the direction and wisdom, and all-powerful grace of the Master-workman—the Divine Sculptor and the all-powerful Regenerator—accomplish ! What new life may they not infuse into these churches ! How may the sound of their voice, saying, ‘come,’ swell the voice of the preached gospel, saying, ‘come,’ until throughout all the earth there shall be no speech nor language where their voice is not heard ; none left to say unto his brother, ‘Know thou the Lord, because all shall know Him, from the least unto the greatest !’ What a noble testimony may not such a host, marshalled under the banner of the Crucified, bear to the glorious gospel of the blessed God ! What a shout may go up from such a multitude—loud as the noise of many waters, or of a victorious army when, with acclamations of triumph, it drives before it the retreating foe like chaff before the whirlwind, or as the sound of blest voices uttering joy which ascends to the throne of God and the Lamb from that innumerable company, whom no man can number, around the throne—as they ‘lift up their voice with strength,’ as they lift it up, and are not afraid, and say unto the cities of Judah, Behold your God.”

Where are the young Christians prepared to occupy the high places of the field ? Where are the fathers ready to place them on the altar—the mothers ready to give them up ? Yet they can surrender them to the contagion of idolatry, of vice, of traffic, or for war ! Men of science cross the seas to mark the transit of a planet over the disc of the sun ; they visit the sands of Africa to record the appearance of the double stars ; they penetrate to the icy poles, encountering dreariness and death, to enlarge the boundaries of geographical knowledge ;

and shall motive be wanting to the Christian? to him whose work concerns the immortal mind? the mind that shows the power and goodness of the Creator even more than those shining heavens, and which shall live in misery or blessedness when stars and suns shall revolve no more? Shall curiosity, the love of science, the passion for adventure, or the lust of gain, carry them further than the love of Christ shall constrain them? Or shall these objects, singly or combined, induce men to overcome the difficulties and dangers arising from change of climate and country, and their love to Jesus and concern for souls be less strong and operative? Shall Christians blush to stand in comparison with others in point of courage, zeal, and fortitude? Let the family, let the sanctuary, consider the appeal, and quickly inquire, "Whom shall we send, and who will go for us?"

When the cry was "for California and Columbia," hundreds of our young men gathered up an outfit, spoke a hasty farewell, and were off on the wintry wave, to face disease and mingle in the society of the most abandoned amongst men—not to save their souls, but to vie with them in accumulating heaps of gold. But when the inquiry comes, who will go to India, to China, to Africa, and labour in the Redeemer's work of salvation? where is the prompt reponse, "Here am I, send me."? Alas! our missionaries cry in vain. They must weep over the desolations of heathenism, and over the graves of their associates, in vain, because no helping hand comes to their relief from Christian lands. Our pious youth find more attractions in the pursuit of fame, ease, or affluence, than in self-denying labours to save the perishing. Their pious parents, it is feared, are willing to have it so. These are some of the features of religious society, which give to the godly in our land just cause for mourning.

Young men of humility, piety, industry, and prayer, teachers of Sabbath schools, students, at our colleges, enlist yourselves in this glorious service. Ministers, preachers, and teachers, whose spheres of usefulness may be limited by your situation or from other causes, and whose hearts glow with a desire of promoting the spiritual interests of your fellow-men, come forward and take part in this mission. The call of Providence is strong, and the prospect of usefulness great. Show that you have a heart to feel for bleeding humanity; that your love to God and man inspires you to seek a wider and more honourable sphere than your present circumstances can afford. Show yourselves valiant for the truth, by your readiness to brave the Polar tempest, or the tropic fire. Show your love to God and devotion to his service as Lord and King, by offering yourself, if necessary, upon the obedience of your faith to a martyr's grave. If you have love to Christ you will account no labour too toilsome—no sacrifice too precious—no suffering too severe—that you may be the honoured instrument of promoting the glory of God in the everlasting welfare of man. You will be ready to suffer for Christ with patience and with cheerfulness; the heaviest cross will seem light; disgrace and shame will be accounted honour; losses will be esteemed gains; pains, pleasures, or, at least, privileges; prisons will be palaces; and death will be accounted life. If you feel the love of Christ burning within you, like the martyrs and confessors of former times, you will not only be ready for a martyr's grave, if placed in circumstances requiring the sacrifice, but, like some of them, hasten to the stake and embrace the flames ready to consume you. It may indeed be said of missionaries who go forth to labour in Africa and other pestilential lands, as of the French in their expedition for the recovery of Haiti from revolt,

that "they march to an early grave ;" but it may also be said of the former, that they march to an early immortality.

Blessed be God, we do not live in an age before Christianity had achieved any visible triumphs—when the preaching of the gospel was still a *religio illicita* existing by peculiar sufferance when every public act of Christian worship was liable to end in martyrdom, and when every song of praise might be finished among the multitudes above—when those who joined it knew not how soon their anthems thus interrupted might be resumed after a brief agony among angels and archangels, and all the glorious company of heaven !

Lord Jesus ! Lover of souls, Director of spirits, Conqueror of hearts, choose thine own instruments, prepare thy weapons, select thine own sacrifices, open to some understandings the glory of this work among the heathen ; touch some hearts with the invisible constraints of thy dying love.

Let him that is feeble be as David. Let souls formerly wavering and timid, be so bound to this work that they may resolve to engage in it, though it should require their being cut to pieces, to open the way for more successful labourers.

Are there any who burn with shame that so few have heard and answered the appeal, "Whom shall we send ?" Brethren, be not impatient ; Jesus Christ the Great Shepherd of our souls knoweth all things. He sees what is passing in your bosom, and at the fitting moment will make known to you his good pleasure. If you use the appointed means to ascertain it, if you study his Word, mark the events of his providence, consult the good and wise, estimate candidly your ability to do and endure ; at the same time guarding against all unauthorized partialities ; above all, if you pray fervently

and continue to perform your present appropriate work, exerting all the faculties with which God has endowed you, in obedience to his holy direction, leaving the result to his final and all-wise decision, you will soon hear the voice behind you, saying, "This is the way, walk ye in it."

(5) There must be *PURITY* of *motive*, and a simple, firm dependence upon the influences of the Holy Spirit. These, although already incidentally noticed and obviously implied throughout this address, are of such importance as to require specific observation.

Cranmer promoted a worthy minister, and assigned the reason for his conduct in these expressive words:—"He longs for nothing—he seeks for nothing—he dreams about nothing but Jesus Christ." The same mind should be in every missionary, and in every candidate for missionary service. Let the Cross of Christ be the influencing motive of all your exertions and desires. Look into your own hearts, and see whether you engage in the service of Christ from supreme love to Him, or if you cast your mite into the treasury of God as a thank-offering for the unspeakable mercies vouchsafed to you as Christians—whether it is love to Christ which constrains you? Nothing but a realizing view of the Cross of Christ can lead you to act upon acceptable principles. You must love the Lord your God with all your heart. If there is no real love to God there is no love to man. Zeal, influenced by any other motive than love to Christ is sinful, and will be censured rather than commended by Him.

Again, beloved brethren, look into your hearts, and ask yourselves if you are willing to renounce all the glory attached to human endeavour that Christ may have the pre-eminence? Let it be remembered that there is a connection between a proper frame of mind

and ultimate success in the work of God. Ask yourselves if when you have done all, you can look upon yourselves as unprofitable servants? Consider that you are nothing and deserve nothing, and that God has a right to do to you, and with you, what seems right to Him. All true Christians live for others rather than for themselves. There is no other motive which will constrain to duty like this. Nothing but the love of Christ applied to the heart by the Holy Ghost, will produce holiness of life, and truly inspire the mind to benefit our fellow-men. Let the Lord Jesus Christ then, be the altar on which you present all your gifts; the Priest through whom you consecrate all your labours; for He only can sanctify the gift and the giver. Both your persons and your works must be accepted in the beloved; for neither can be acceptable to God but through Jesus Christ. When his love constrains you to benevolence and zeal, you may reasonably assure yourself that God will accept it for his Son's sake. Let your works of faith and labours of love also be sanctified by prayer and thanksgiving; by prayer that they may do good, and that the blessing of God may attend them; by thanksgiving that his providence has placed you among those who are able to give, and not amongst those who are compelled to receive.

Even as the mother of Moses prepared the ark of bulrushes which was to preserve her child—

“With invocations to the living God,
I twisted every slender reed together,
And with a prayer did every osier twine”—

the glory of God must be the ruling motive in all you do. That glory is the ultimatum of all his own works, whether in the world of nature, providence, or grace; and the final cause of salvation to every man.

somed sinner that is plucked as a brand from the burning. Every sinner won from Satan to the Saviour, is a reflection of God's glory—every soul sanctified by his spirit is a jewel to glitter in the mediatorial crown—a star to sparkle in the firmament of heaven, and shed forth his radiance for ever. And when the triumphs of his Cross are complete, the whole earth will be filled with his glory.

The question then should be answered satisfactorily by every professed follower of Christ, “Does the glory of God lie near my heart?” “Is the honour of the Redeemer my chief joy, and the subject of my daily prayer?” And then what event can add so great a lustre to his crown as the world confessing its iniquity, and gratefully bowing to the sceptre of his love?

Finally. **GIVE GOD THE HOLY SPIRIT ALL THE GLOREY OF SUCCESS.**

The Spirit is the grand operator in this holy enterprise. This is evident from the vastness of the work, and from the weakness of the instruments employed in effecting it. Conversion is represented, in Scripture, as a resurrection of the soul from the dead—“a new creation”—the forming of “a new creature”—as being accomplished by a Divine “power,” an “excellency of power,” an “exceeding greatness of power.” The conversion of the world could no more be effected by human agency, even in its fullest extent and mightiest combination, than such agency could silence the thunder as it rolls along the vault of heaven, arrest the lightning's flash, or pluck the sun from the firmament. Human power, indeed, could no more effect the conversion of one soul than it could create a world. Missionaries go forth on their holy undertaking not in their own name, but in the name of the Lord God; and in his name alone they set up their banners. “Not by might, nor by power, but by

my Spirit, saith the Lord of Hosts." Without this almighty force, and light, and unction, the labours of the most devoted missionary, or minister, would fall to the ground, while the graces of the Christian would wither, and the Church languish and expire. He prepares the soil for the reception of the seed of Divine truth, and when the seed is sown by human agency, descends upon it like showers that water the earth. It is thus that human nature becomes converted, subdued, and animated with Divine life, so that the heart, once barren and unfruitful, brings forth the fruits of paradise and heaven.

With such Divine labours, it may well be our glory to be associated, in ever so humble a degree. And, blessed be God, He condescends to employ us. From the beginning, He has delighted in making use of the meanest instruments to accomplish the mightiest of his purposes. As in apostolic times, and in later ages of the Church, so in the present day, the foolishness of preaching, attended by Divine power, confounds the wisdom of the wise—the weakness of the preacher baffles the strength of the mighty, and the folly of the Cross is the centre of attraction to thousands. For "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence; for of Him, and to Him, and through Him, are all things, to whom be glory for ever and ever Amen."

THE END.



WORKS PUBLISHED BY JOHN SNOW,
35, PATERNOSTER ROW.

NEW WORK BY DR. CAMPBELL.

Shortly will be published, in One Volume, Crown 8vo,

POPERY, ANCIENT AND MODERN:
AN EXAMINATION OF ITS HISTORY,
PRINCIPLES, SPIRIT, DOCTRINES, ORDERS, ORDINANCES, INSTITUTIONS,
AND EFFECTS ON MANKIND, WITH SUGGESTIONS, COUNSELS,
AND WARNINGS TO THE BRITISH PEOPLE.

BY

JOHN CAMPBELL, D.D.,

Author of "Maritime Discovery," "Martyr of Erromanga," etc., etc., etc.

CONTENTS.

Preface	CHAP.
CHAP. I.—Scripture the Rule of Faith	XXI.—Extreme Unction
II.—The Man of Sin	XXII.—Holy Orders
III.—Infallibility of the Pope	XXIII.—Matrimony
IV.—Papal Supremacy	XXIV.—Popish Intolerance
V.—Justification	XXV.—The Jesuits
VI.—Good Works	XXVI.—Punishment of Heretics
VII.—Transubstantiation	XXVII.—Catholic Unity
VIII.—Eucharist	XXVIII.—Popish Miracles
IX.—Communion in One Kind	XXIX.—The Inquisition
X.—Popish Penance	XXX.—Literary Policy of Rome
XI.—Auricular Confession	XXXI.—Oaths
XII.—Indulgences	XXXII.—Priestly Intention
XIII.—Purgatory	XXXIII.—Popish Hostility to Knowledge
XIV.—Image Worship	XXXIV.—Popery the Enemy of Liberty
XV.—Virgin Worship	XXXV.—Condition and Prospects of Popery
XVI.—Worship of Saints and Angels	XXXVI.—Duties of Protestant Churches
XVII.—Celibacy of the Clergy	
XVIII.—Monasteries and Nunneries	
XIX.—Baptism	
XX.—Confirmation	

Preparing for Publication,

Life and Times of George Whitfield,
By JOHN CAMPBELL, D.D.

"The Life of Whitfield has still to be written."—*Edinburgh Review*.

JOHN SNOW, 35, PATERNOSTER ROW.

WORKS PUBLISHED BY JOHN SNOW,

This day is published, in post 8vo, cloth, with Portrait, price 6s.,
MEMOIRS of the REV. JOHN PYER,
late of Devonport.

Third Thousand, 18mo, sewed 6d., cloth, gilt edges, 1s.,
HOW YOUNG MEN MAY BECOME
GREAT MEN. By ALPHA BETA.

"The third edition of an essay which has already obtained a vast number of admiring readers. We have read no more thoroughly practical and sensible advice to young men honestly desirous to run a good race in life, than that which is conveyed in this little book, to which we cordially wish a very wide circulation."—*The Dial.*

"A handbook on important matters to all young men; abounds in sound practical advice and wise directions: brief, pithy, sententious. Every chapter is a storehouse of treasure; and in future years we feel assured that many will acknowledge their obligation to its counsels, conveyed in good Saxon language."—*Wesleyan Times.*

"One of the most earnest, pithy, sensible little things which could be put into any young man's hand."—*Derby Gazette.*

"We cannot conceive of any young man fired with a noble ambition to do something worthy, carefully perusing this valuable little book without profit and pleasure; and if those who have no such ambition will read it with as much attention as they can command, it may awaken a desire to shake off indolence, and to breathe the atmosphere of a new and better life."—*Christian World.*

CHEAP RE-ISSUE.

In One Volume, small 8vo, cloth lettered, price 2s. 6d.,

THE SPIRITUAL LIFE. By the REV.
GEORGE SMITH, D.D.

"Dr. Smith has chosen a subject of the very highest importance—spiritual life; and has wisely handled it in an easy, popular style, which will secure the great object he had in view—namely, practical usefulness. We cordially bestow upon it the high praise of saying that it is a refreshing book for the closet, and a valuable guide in the process of self-examination."—*Christian Weekly News.*

"It were easy to multiply examples of power and beauty from all parts of this charming volume. 'The Spiritual Life' ought to be circulated in thousands among the people of this country."—*Wesleyan Association Magazine.*

Fourth Edition, price 2s.; in cloth case, 2s. 6d.,
SUGGESTIVE CONVERSATION CARDS
on Intellectual and Moral Subjects. Designed for Social Parties. By
MRS. J. BAKEWELL.

Fifth Edition, 8vo, cloth, 8s. 6d.,
ELEMENTS of MENTAL and MORAL
SCIENCE. By the REV. GEORGE PAYNE, LL.D.

WORKS PUBLISHED BY JOHN SNOW,

This day is published, Third Thousand, cloth lettered, price 2s. 6d.,

THE DOMESTIC ALTAR; or Prayers for the Use of Families. With Occasional Prayers and Thanksgiving. By the Rev. E. TEMPLE.

"This precious volume is food for the hungry, water for the thirsty, prayers for the million; with its extraordinary cheapness places it within easy reach of the day labourer."—*British Standard*.

"This is a very superior help to family devotion—the best we know. It is short and compendious, Scriptural, varied, and in large type. We rejoice in the multiplication of books of prayer, as it bespeaks the spread of family devotion. Happy will the day be for Christian England when the Lord Christ has an altar in every household, and a throne in every heart. The Clergy can do no better service to 'pure religion and undefiled' than to promote the circulation of the 'Domestic Altar'."—*Irish Ecclesiastical Gazette*.

4

FOR WORLD-WIDE CIRCULATION.

This day is published, price One Halfpenny, 3s. 6d. per 100,

THE LAST HOURS of H.R.H. PRINCE ALBERT, of Blessed Memory.

"Every subject of our beloved Queen should possess a copy of this beautiful little book."

In a few days, Second Edition, in post 8vo, cloth lettered, price 5s.,
SELF-MADE MEN. By WILLIAM ANDERSON.

"He that chiefly owes himself unto himself is the substantial man."—Sir Thomas Browne.

"An admirable book for young men."—*Dial*.

"An invaluable book for young men."—*The British Mothers' Journal*.

"The author's heroes are not fanciful characters. They are men who have lived and adorned the page of their country's history, and whose names will for ever embellish and enoble the orders from which they sprung. . . . The spirit which animated the author has been readily appreciated, and his work has drawn around him ample acknowledgments of the worthy manner in which his laborious task has been performed."—*Oldham Chronicle*.

"Its perusal must be good, and exercise a very beneficial stimulative influence upon the young."—*British Controversialist*.

"Its style is bold and forcible, and, in some places, eloquent."—*Union Magazine for Sunday-school Teachers*.

"This extraordinary book has just reached us as we are closing our sheet. We have, nevertheless, run rapidly through its well-crammed pages, and for the sake of the young men to whom it is dedicated, we must characterise it. Well, it is a glowing, a glorious talk about all sorts of men, and all sorts of things: a cyclopaedia of biographical facts. It must have required no small portion of life-time, even of a laborious man, to prepare himself for such an undertaking. The amount of reading required has been all but boundless, such as may not be claimed for one man in a million. There are various works bearing the same name, some of them highly meritorious; but even the best is not for a moment to be compared with the volume before us. To every young man in England we would say, Haste and procure it, and then con it by incessant perusal till you have caught its spirit, and you will be a gainer as long as you live."—*Christian Witness*.

WORKS PUBLISHED BY JOHN SNOW,

This day is published, the Sixth Edition, bound in cloth elegant, price 2s. 6d.,
GLIMPSES of OUR HEAVENLY HOME;

or, the Destiny of the Glorified. By the Author of "Life at Bethany."

"A beautiful book on a theme full of loveliness and glory. Our readers will be greatly charmed and edified with so valuable a companion for many an hour of devout meditation."—*Baptist Magazine*.

This day is published, in foolscap 8vo, Second Edition, cloth elegant, price 3s.,

LIFE at BETHANY; or, the Words and Tears
of Jesus. By the Author of "Glimpses of our Heavenly Home,"
etc., etc.

"There is an inexpressible charm about this little volume—a tenderness, a pathos, and a heart which will make it like a cordial to the souls of many."—*Evangelical Magazine*.

HIGH CHURCHISM: ITS PRINCIPLES AND PRETENSIONS.
CHEAP RE-ISSUE.

This day is published, price 1s. 6d., cloth lettered,

"THE TRACTARIAN HERESY." By
Rev. Dr. SPENCER. This book contains a thorough Examination and Re-
futation of the Doctrines of Apostolical Succession, Exclusive Eccle-
siasticism, Baptismal Regeneration, and Priestly Absolution, etc.

"Among all the able productions which the Romanising spirit of the age has called forth on the side of pure Protestantism, it would be difficult, perhaps to select a single small treatise so complete in all respects as this, which we recommend with great confidence to our readers."—*Evangelical Magazine*.

"A skilful, able, and elegant treatise on the fashionable heresy of the day."—*United Presbyterian Magazine*.

Third Edition, foolscap 8vo, cloth, 2s.,

**CONFessions OF A CONVERT from
BAPTISM IN WATER TO BAPTISM WITH WATER.**

"We are not surprised, after reading this very able treatise, that it has passed into a third edition: it ought to have been the thirty-third. Apart altogether from the merits of the question or the importance of the controversy, as a piece of writing it ranks first-class for its power of expression, and especially for its force of sarcasm. Some, indeed, may consider that the writer indulged the latter faculty to a fault, especially when discussing what is avowedly a question of importance; but the author's design in writing, and the circumstances which led to the publication, must be taken into account. It is true the author wields the pen of a ready writer, and the pen dipped in vinegar; but, considering the materials he had to deal with, it was urgently required, and the result is a perfect treat of its kind. Let it not, however, be imagined that the author does not know what he writes, or whereof he affirms. The Scripture argument is clearly apprehended and forcibly stated, alike in harmony with the genius of Christianity and the dictates of common sense. The truth is plainly spoken, but it is the truth; and when the reader has come to the close there is no reason why he should fail to see, and confess, too, that it is spoken in love."—*Glasgow Courier*, March, 1863.

WORKS
PUBLISHED BY JOHN SNOW,
35, PATERNOSTER ROW, LONDON.

ANDERSON.—Self-made Men. By the Rev. William Anderson. Post 8vo, cloth lettered, 6s.

“Its perusal must do good and exercise a very beneficial stimulative influence upon young men.”—*British Controversialist*.

— **Christ the Plant of Renown.** 32mo, sewed, 2d.

AVELING.—Voices of Many Waters: or, Travels in the Lands of the Tiber, the Jordan, and the Nile; with Notices of Asia Minor, Constantinople, Athens, etc., etc. By the Rev. Thomas W. Aveling. Second Edition, revised and enlarged, with Frontispiece. Post 8vo, cloth, 6s.

— **Naaman;** or, Life’s Shadows and Sunshine. Fcap. cloth, 3s.

— **The Life and Character of Elijah the Prophet.** A Course of Lectures. 8vo, cloth, 2s.

“The finest delineation of the great prophet anywhere to be found. It is a beautiful sample of popular instruction.”—*Christian Witness*.

BAKEWELL.—The Mother’s Practical Guide, in the Physical, Intellectual, and Moral Training of her Children; with additional Chapters on “Our Elder Sons and Daughters,” and on “The Claims and Responsibilities of Grandmothers and Stepmothers.” By Mrs. J. Bakewell. The Fourth Edition, Sixth Thousand, fcap. 8vo, cloth, 3s. 6d.

“A truly valuable work. The admirable good sense which pervades the whole treatise must carry conviction to every mind of the Author’s eminent fitness for the office which she has been led to assume—that of a guide to young mothers.”—*Christian Lady’s Magazine*.

— **Friendly Hints to Female Servants** on the best means of Promoting their own and their employers’ Happiness. Eighth Thousand, 32mo, cloth, 8d.

BAKEWELL.—**Conversation Cards on Intellectual and Moral Subjects; designed for the Instruction and Entertainment of Social Parties.** In wrapper, 2s.

— **The British Mothers' Family Magazine.** Edited by Mrs. J. Bakewell. 8vo, 24 pp. Monthly, 3d. Vols. 1 to 8, cloth, 4s. each.

BAKEWELL (R. HALL).—**Practical Hints on the Management of the Sick Room.** By R. Hall Bakewell, M.D. 18mo, cloth, 1s.

BARROW.—**Temperance and Teetotalism; being a Candid Inquiry into the Lawfulness or Unlawfulness of using Distilled and Fermented Liquors; conducted on the Grounds of Scripture, Philosophy, and Expediency, but especially Scripture.** With an Appendix. By Rev. J. H. Barrow. Demy 12mo, cloth, 1s. 6d.

BATEMAN.—**Home Musings; or, Metrical Lay Sermons.** By Henry Bateman. Fcap. 8vo, cloth, 6s.

— **Heart Melodies.** Three Hundred and Sixty-five New Hymns and Psalms. Square 8vo, cloth, 7s.

BEMAN.—**The Old Ministry; or, the Inefficiency of Modern Preaching compared with the Apostolic Administration of the Gospel.** By Rev. N. S. S. Beman, D.D. 18mo, cloth, 1s. 6d.

BIET.—**Patristic Evenings.** By John Birt. Post 8vo, cloth, 6s.

BRIGHT.—**Apostolical Independency, exemplified in the History, Doctrines, Discipline, and Ordinances of the Congregational Churches, commonly called "Independent."** By Rev. J. S. Bright. Fcap. 8vo, cloth, 1s. 6d.

BOAZ.—**Egypt; a Popular and Familiar Description of the Land, People, and Produce.** With an Introductory Essay by Rev. T. Boaz, LL.D. Second Edition, with a Map and fifty Engravings, fcap. 8vo, cloth, 5s. 6d.

— **The Mission Pastor: Memorials of the Rev. Thomas Boaz, LL.D., Twenty-four Years Missionary in Calcutta.** By his Widow. Post 8vo, cloth, with Portrait, 5s. 6d.

“The memory of such a man well deserved to be perpetuated in a book. It is a charming piece of missionary biography, full of touching and suggestive things, and we cordially recommend it to our readers.”—*Christian World*.

Brook.—Memoir of the Life and Writings of Thomas Cartwright, B.D., the Distinguished Puritan Reformer; including the principal Ecclesiastical Movements in the Reign of Queen Elizabeth. By Rev. Benjamin Brook. One large Volume, 8vo, cloth, 5s.

Brother Born for Adversity (The); or, the Similarity of the Saviour's Sorrows and Sufferings to those of his Followers. By the Author of "God is Love," etc. Fourth Thousand, greatly enlarged, 18mo, cloth, gilt edges, 1s. 6d.

"Forcible, experimental, and rich in Christian experience."—*Record*.

"A beautiful little book, peculiarly fitted to comfort, edify, and strengthen the tried people of God."—*British Messenger*.

"A precious little book."—*Scottish Press*.

Brown.—Evenings with the Prophets; a Series of Memoirs and Meditations. By Rev. A. M. Brown, LL.D. Post 8vo, cloth, 8s. ; morocco elegant, 12s. 6d.

"Dr. Brown's 'Evenings with the Prophets' has a charm and a value peculiar to itself. Its subject is one of the most sublime that can be entertained, and the method of handling it is consistent with its own picturesque beauty and excellence. It abounds with sweetest music, it overflows with 'still waters,' it sparkles with heaven-descended thoughts, and it is presided over by the very spirit of a sanctified genius."—*Glasgow Christian Journal*.

— **Peden the Prophet: a Tale of the Covenanters.** Founded on Fact. Post 8vo, cloth, 6s. ; gilt edges, 7s. ; morocco elegant, 10s. 6d.

"This latest tale of the Covenanters will be admitted to be one of the most vivid and truthful pictures that has been given of the period and the men."—*Nonconformist*.

— **The Time is Short. A Motto and a Lesson.** 32mo, sewed, 2d. ; or 14s. per hundred.

— **Salvation and the Way to Secure it.** Ninth Edition, 32mo, 4d.

. Fifty copies and upwards, for gratuitous distribution, may be had at *half-price*, on direct application to the publisher.

BURGESS.—Wesleyan Hymnology. A Companion to the Wesleyan Hymn Book; comprising Remarks—Critical, Explanatory, and Cautionary, designed to promote the more profitable use of the volume. Second Edition, revised and corrected, with an Appendix. By Rev. W. P. Burgess, A.M. 18mo, cloth, 3s.

BURTON.—**Christian Devotedness**; or, the Glorious Life of a Christian. A Christian in Earnest, a Christian Altogether. By John Burton. Fcap. 8vo, cloth, 4s.

"The author's views are throughout evangelical and eminently practical. The work is pervaded with a rich spiritual unction, and, were the principles illustrated in this treatise acted on more generally throughout the Church, we would see a powerful revival of true religion, and the world's conversion would not be far distant."—*The Covenanter*.

— **War Irreconcileable with Christianity.** An Essay; including a careful Examination of the Teaching of the New Testament on the Subject. Fcap. sewed, 4d.

BUYERS.—**Recollections of Northern India.** With Observations on the Origin, Customs, and Moral Sentiments of the Hindoos; and Remarks on the Country and principal Places on the Ganges, etc. By Rev. William Buyers, Missionary at Benares. 8vo, cloth, 10s. 6d.

— **Letters on India;** with Special Reference to the Spread of Christianity. 12mo, cloth, 5s.

CAMPBELL (Rev. JOHN, D.D.)—**John Angell James:** a Review of his History, Character, Eloquence, and Literary Labours. With Dissertations on the Pulpit and the Press, Academic Preaching, College Reform, etc. With Portrait of Mr. James, and Vignette. Post 8vo, cloth, 5s.

— **The Martyr of Erromanga;** or, the Philosophy of Missions. Illustrated from the Labours, Death, and Character of the late Rev. John Williams. Third and Cheap Edition, with Portrait, fcap., cloth, 6s. Large Edition, 10s. 6d.

— **Maritime Discovery and Christian Missions** considered in their Mutual Relations; Comprehending the Discovery of India, America, and Polynesia; with the First Missions to those Regions; the Rise and Progress of the Missionary Spirit in England, etc. With many Engravings, 8vo, cloth, 12s.

— **Memoirs of David Nasmith:** his Labours and Travels in Great Britain, France, the United States, and Canada. With Portrait, royal 12mo, cloth, 10s. 6d.

— **Popery and Puseyism Illustrated:** a Series of Essays. Fcap. 8vo, cloth, 2s. 6d.

— **Letters on the Bible Monopoly.** 12mo, cloth, 2s. 6d.

CAMPBELL.—**Letters on Pastoral Visitation**, District Meetings of Churches, Congregational Friendly Societies, and Sunday School Instruction. Second Edition, 1s.

— **Letters on Wesleyan Methodism** in England and the Colonies, and a History of Whitfield's Churches. 8vo, 6d.

— **The Comprehensive Hymn Book**; One Thousand Hymns, Original and Selected. Eighth Edition, 24mo, sheep, 3s.; roan, gilt edges, 4s.

— **Sacramental Communion for Young People**. A Treatise on the Lord's Supper. 6d.

— **Theology for Youth**. Tenth Edition, 1s.

— **A Catechism on First Principles of Saving Knowledge**. 3d.

— **A Catechism on the Facts of the Old Testament**. 4d.

— **A Catechism on the Facts of the New Testament**. 4d.

— **The Marrow of Modern Hymn Books**, for the Use of Sunday Schools, etc. 4d.

— **Ten Sermons**. By Rev. John Campbell, D.D., and Rev. J. W. Richardson. On the following important subjects:—Self-Examination—Self-Deception; Self-Approval—Self-Condemnation; Self-Denial—Self-Indulgence; Self-Distrust—Self-Confidence; Self-Preservation—Self-Destruction. Fcap. 8vo, cloth, 2s. 6d.

— **Church Finance**; or, the Scripture Method of Establishing and Upholding Christian Institutions. 2d.

* * * Purchasers of not less than Fifty Copies for gratuitous distribution can be supplied at half-price on direct application to the publisher.

CAMPBELL (G.)—**The New Testament**, translated from the Original Greek. The Gospels by George Campbell, D.D. The Acts and Revelation by Philip Doddridge, D.D. The Epistles by James Macknight, D.D. 18mo, cloth, 2s. 6d.

— (J.)—**Worlds Displayed**, for the Benefit of Young People, by a Familiar History of some of their Inhabitants. By Rev. J. Campbell. 18mo, sewed, 6d.

CAMPBELL (W.)—**British India, in its Relation to the Decline of Hindooism, and the Progress of Christianity;** containing Remarks on the Manners, Customs, and Literature of the People; on the Effects which Idolatry has produced upon their Civil, Moral, and Political Relations, etc., etc. By Rev. William Campbell, of the London Missionary Society. Second Thousand, 8vo, cloth, 8s.

CARR.—The German Reformation in the Nineteenth Century; or, Illustrations of Popery in Power, and of Truth in Conflict. With Short Notices of the Religious State of Austria, Bavaria, Prussia, and the Baltic Provinces of Russia. By Mrs. Stanley Carr. Second Thousand, post 8vo, cloth, 6s.

Chester Conference (The). A Series of Papers on the Present State of the Churches and the Ministry, and the Means of their Revival, read before the Conference of Ministers held at Chester, in March, 1853. I. On the Actual State of the Churches, and the best means of calling forth a Deeper Sanctity and Devotedness. By Rev. Thomas Stratton, of Hull. II. The Conversion of Souls: the great end of the Christian Ministry. By Rev. J. A. James, of Birmingham. III. The Means of Bringing the Outstanding Population under the Influence of God's Truth. By Rev. James Spence, of Preston. IV. On Special Religious Services. By Rev. C. H. Bateman. Fcap. 8vo, sewed, 1s.

CLARKSON.—India and the Gospel; or, an Empire for the Messiah. By Rev. W. Clarkson, Missionary to Western India. With Introductory Remarks by Rev. T. Archer, D.D. Third Edition, post 8vo, cloth, 6s.

— Christ and Missions; or, Facts and Principles of Evangelism. Post 8vo, cloth, 7s.

— Scenes of the Bible; a Series of Scripture Sketches. 18mo, cloth, 2s. 6d.

— Missionary Encouragements in India; or, the Christian Village in Gujarat. Seventh Edition, with Engravings, 18mo, cloth, 1s. 6d.

— Thy Past Impressions. Fourth Edition, 2d.

— Thy Spiritual Position. Third Edition, 2d.

— Thy Walk with God. 2d.

COLEMAN.—**The Two Thousand Confessors of Sixteen Hundred and Sixty-Two.** By Rev. Thomas Coleman. Second Edition, with additions, fcap. 8vo, cloth, 3s.

“The memorials of these eventful times are collected with diligent care, and narrated with admirable feeling in the volume before us. It is difficult to read it without paying the tribute of grateful and admiring tears to the brave and godly men whose history is so touchingly recorded.”—*Baptist Magazine*.

— **Memorials of the Independent Churches in Northamptonshire** : with Biographical Notices of their Pastors, and some Account of the Puritan Ministers who laboured in the County. Small 8vo, cloth, 4s.

— **The English Confessors after the Reformation to the Days of the Commonwealth.** Small 8vo, cloth, 4s. 6d.

— **The Redeemer’s Final Triumph** ; or, The Certainty and Glory of the Resurrection of the Just at the Coming of the Lord ; a Series of Lectures on 1 Cor. xv. Fcap. 8vo, cloth, 3s.

— **The Candidate for Christian Fellowship** Encouraged and Directed. 18mo, cloth, 1s.

CONDER (Jos.)—**The Poet of the Sanctuary.** A Centenary Commemoration of the Labours and Services, Literary and Devotional, of the Rev. Isaac Watts, D.D. Preceded by Remarks on the Origin of Psalmody and Christian Hymnology in Earlier Times. By Josiah Conder, Esq. Fcap. 8vo, cloth, 3s. 6d.; gilt edges, 5s.

— **Watts’ Psalms, together with his Three Books of Hymns and Spiritual Songs, re-arranged in one Series, carefully revised.** By Josiah Conder, Esq. 32mo, cloth, 2s.; gilt edges, 2s. 6d.: 18mo, cloth, 3s.; gilt edges, 3s. 6d.

— **Hymns of Praise, Prayer, and Devout Meditation.** 18mo, cloth, 3s. 6d.; gilt edges, 4s.

— **(E. R.) Josiah Conder** : a Memoir. By Eustace R. Conder, M.A. Small 8vo, cloth, 6s. 6d.

— **Why are we Dissenters?** Three Lectures, on “The Christian Church, Christian Churches, and the Church of England ;” on “Uniformity and Schism ;” and on “The Union of Church and State.” Second Edition, 18mo, 1s. 6d.

— **An Order for the Solemnization of Matrimony, together with an Order for the Burial of the Dead.** Royal 8vo, cloth, 2s. 6d.

Confessions of a Convert from Baptism in Water to Baptism with Water. Third Edition, 18mo, sewed, 1s. 6d.; cloth, 2s.

"We are not surprised, after reading this very able treatise, that it has passed into a third edition: it ought to have been the thirty-third. Apart altogether from the merits of the question or the importance of the controversy, as a piece of writing it ranks first class for its power of expression, and especially for its force of sarcasm. Some, indeed, may consider that the writer indulges the latter faculty to a fault, especially when discussing what is avowedly a question of importance: but the author's design in writing, and the circumstances which led to the publication, must be taken into account. It is true the author wields the pen of a ready writer, and the pen dipped in vinegar; but, considering the materials he had to deal with, it was urgently required, and the result is a perfect treatise of its kind. Let it not, however, be imagined that the author does not know what he writes, or whereof he affirms. The Scripture argument is clearly apprehended, and forcibly stated, alike in harmony with the genius of Christianity and the dictates of common sense. The truth is plainly spoken, but it is the truth; and when the reader has come to the close, there is no reason why he should fail to see, and confess too, that it is spoken in love."—*Glasgow Courier*, March, 1838.

CORBIN.—Religious Life in the Established Church.
In Twelve Letters, addressed to Pious Episcopalians. By a Friend. With a Prefatory Address to the Hon. and Rev. Baptist Noel, M.A. Fcap. 8vo, cloth, 2s. 6d.

CORNFORD.—The Final Happiness of the Saints in Heaven: an Essay. By the late Rev. Samuel Cornford. 18mo, cloth, 1s. 6d.

COWPER.—A Scripture Gazetteer. Containing an Account of all the Places mentioned in the New Testament. By Rev. B. H. Cowper. Fcap. 8vo, 1s.; cloth, 1s. 6d.

Cox.—Female Scripture Biography. Preceded by an Essay on "What Christianity has done for Woman." By Rev. F. A. Cox, D.D., LL.D. Second Edition. Post 8vo, cloth, 9s.

— **The British Pulpit;** as it is, and as it may yet become. In Six Lectures to a young Minister. 18mo, sewed, 6d.

DAVIDS.—A Sunday-School Hymn Book. By Louisa Davids. 32mo, 3d. Fine Edition, in cloth, 6d.

DAVIES.—China and her Spiritual Claims. By Rev. Evan Davies, late Missionary to the Chinese. Fcap. 8vo, cloth, 2s.

DAVIES.—**Memoir of the Rev. Samuel Dyer, Missionary to the Chinese.** Fcap. 8vo, cloth, 4s. 6d.

— **Revivals in Wales: Facts and Correspondence supplied by Pastors of the Welsh Churches.** 12mo, 6d.

DAVIS (W.)—**The Believer's Assurance of Salvation: Is it attainable?** By Rev. W. Davis. 18mo, cloth, 1s

Dialogue on the Subjects and Mode of Baptism, between a Baptist and a Pedo-Baptist. By a Pedo-Rantist. 12mo, sewed, 3d.

DILL.—**The Presbyterian and Protestant Dissenter in the Army and Navy.** By Rev. Richard Dill, A.M. 12mo, cloth, 1s. 6d.

EAST.—**A Series of Discourses on the Proper Deity of the Son of God, and the Primary Design of his Mission.** By Rev. T. East. 8vo, cloth, 10s. 6d.

EDWARDS.—**On Revivals of Religion.** By Jonathan Edwards. With Notes and Introduction by Rev. Dr. Patton, and Introductory Preface by Rev. J. A. James. Royal 8vo, sewed, 2s.

— (W. S.)—**Heroes of the Bible; or, Sketches of Scripture Character.** By Rev. W. S. Edwards. Crown 8vo, cloth. [New edition in the press.]

— (J.)—**Parental Comfort in Parental Sorrow, addressed to Christian Parents Mourning the Death of Infant Children.** By Rev. J. Edwards. 32mo, 6d.

FINNEY.—**Finney's Lectures on Revivals of Religion.** Carefully Revised, with Notes, by the Rev. Dr. Patton, and Introductory Preface by the Rev. J. A. James, of Birmingham. Royal 8vo, sewed, 3s.

— **Professor Finney on Prayer.** 18mo, 6d.; cloth, gilt edges, 1s.

FLETCHER.—**The History of the Revival and Progress of Independency in England, since the Period of the Reformation.** With an Introduction, containing an Account of the Development of the Principles of Independency in the age of Christ and his Apostles, and of the gradual departure of the Church into anti-Christian error, until the time of the Reformation. By Rev. Joseph Fletcher. Cheap Bicentenary Edition. 4 vols. fcap. 8vo, sewed, 1s. each; cloth, 2s. each.

FLETCHER.—**Six Views of Infidelity**; being Lectures on the Creed of Infidelity—The Biography of Infidelity—The Morality of Infidelity—The Consolations of Infidelity—The Charms of Infidelity—The Antagonist of Infidelity. Post 8vo, cloth, 2s. 6d.

— **Spiritual Blessings**; a Discourse on Personal Election and Divine Sovereignty, with an Appendix. By the late Rev. Joseph Fletcher, D.D. 8vo, sewed, 1s.

FREEMAN.—**A Tour in South Africa**, with Notices of Natal, Mauritius, Madagascar, Ceylon, Egypt, and Palestine. By the Rev. J. J. Freeman, late Home Secretary of the London Missionary Society. With Maps and Illustrations. Post 8vo, cloth, 7s.

GAMBLE.—**Sermons Preached at Clapton Chapel**. By Rev. H. J. Gamble. Crown 8vo, cloth, 7s.

— **Paul the Apostle**; or, Sketches from his Life. Second Edition. Small 8vo, cloth elegant, 5s.

— **Scripture Baptism**; being a Series of Familiar Letters to a Friend, in reply to "Christian Baptism," by the Hon. and Rev. Baptist Noel, M.A. Fcap. 8vo, cloth, 3s.

— **Hymns for Prayer-meetings and Special Services**, Original and Selected, with Music. Tenth Thousand, limp cloth, 6d.; cloth, gilt edges, 9d.

Glimpses of our Heavenly Home; or, the Destiny of the Glorified. By the Author of "Life at Bethany." Sixth Edition, fcap. 8vo, cloth gilt, 3s. 6d.

"A beautiful book on a theme full of loveliness and glory. It ought to be, as indeed it is, replete with poetry and poetical language: abounding with exquisite quotations always appropriate, and never burdening the productions of the author's own pen. . . . Our readers will be greatly charmed and edified with so valuable a companion for many an hour of devout meditation."—*Baptist Magazine*.

GODWIN.—**Christian Baptism**: an Inquiry into the Scriptural Evidence of the Mode, the Subject, and the Design of the Rite, and the Meaning of the Term. By Rev. J. H. Godwin. Fcap. 8vo, cloth, 6s. 6d.

IMPORTANT TO SUNDAY SCHOOL TEACHERS.

Gospel Hymns for Sunday Schools. 32mo, sewed, 1d.; cloth, 2d.

GRAHAM.—**Christ the Sun of Righteousness**; The Young Invited. By Rev. John Graham. 18mo, sewed, 3d.

GREGORY.—**Family Godliness**. By Rev. James Gregory. 18mo, 3d.

Grandpapa's Missionary Stories to the Young. By an Old Missionary. With fourteen beautiful Engravings, 18mo, cloth, gilt edges, 1s.

HALL (John).—**The Believer's Peace**. In Memoriam of His Royal Highness the Prince Consort. By the Rev. John Hall. 8vo, cloth, 1s.

—(NEWMAN.)—**The Christian Philosopher Triumphing over Death**; a Narrative of the Closing Scenes of the Life of the late William Gordon, M.D., F.L.S., of Kingston-upon-Hull. By Rev. Newman Hall, LL.B. With Portrait. Twenty-sixth Thousand, crown 8vo, cloth, 4s.; morocco elegant, 10s.

“ Millions of gold and silver sink into utter insignificance when placed in competition with this invaluable memoir. Language is too poor to give it adequate praise. We hope that many thousands may be circulated; that it will be read by the learned and intellectual, by the wealthy and the great, as well as by the poor and the illiterate.”—*British Mothers' Magazine*.

—**Seventy Scripture Chants**; selected and arranged for Congregational and Social Worship. Fifth Edition, fcap. 8vo, cloth, 1s. 6d.

—**Hymns composed at Bolton Abbey**, and other Rhymes. Crown 8vo, cloth gilt, 2s. 6d.

—**Come to Jesus**. 3d.; cloth, 6d.: 18mo, cloth, 1s.; gilt, 1s. 6d. Large Type, 1s.; cloth, 1s. 6d.

—**Christ for Every One**. 3d.; cloth, 1s.

—**Christian Victory**. 3d.

—**Congregationalism for Christ**. 2d.

—**Cross Bearing**. 2d.

—**Death in the Palace**. 3d.

—**Death in the Coal Pit**. 2d.

—**Follow Jesus**. 3d., cloth, 1s. Large Type, 1s., cloth, 1s. 6d.

—**Hints on Preaching**. 4d.

HALL (Newman)—“**Jehovah Jireh.**” 3d.
— “**It is I;**” or, the Voice of Jesus in the Storm. 6d.; cloth gilt, 1s.
— **Narrative of Dr. Gordon.** 3d.; 18mo, cloth, 1s.
— **Now.** 3d.; 18mo, cloth, 1s.
— **Plain Truths Plainly put.** Cloth, 1s.
— **Quench not the Spirit.** 3d.; cloth, 1s.
— **Ready to Perish.** 25,000. 1d.
— **Sacrifice;** or, Pardon and Purity through the Cross. Small 8vo. Cloth, 2s. 6d.
— **Scriptural Claims of Teetotalism.** 3d.
— **Stop the Leak.** 2d.
— **The Voice of Jesus;** consisting of “Come to Jesus,” “Follow Jesus,” and “It is I.” In one vol. Cloth, 2s. 6d.
— **The Day of Salvation;** consisting of “Christ for Every One,” “Quench not the Spirit,” and “Now.” Cloth, 2s. 6d.
— **The Author of “The Sinner’s Friend.”** 3d.
— **The Call of the Master.** 2d.
— **The Day of Small Things.** 2d.
— **The Holy Catholic Faith.** 3d.
— **The Man Christ Jesus.** 3d.
— “**The Shadow of the Almighty.**” 6d.
— **Watch and Pray.** 3d.
— **Warning Cry from Niagara.** 3d.
— **Words from the Workshop.** 2d.
— (J. V.)—**The Sinner’s Friend.** By J. Vine Hall. 2d.; 16mo, square, 3d. Large Type, 1s.; cloth, 1s. 6d.
HANBURY.—**The Christian Merchant.** A Practical Way to Make “The Best of both Worlds,” exhibited in the Life and Writings of Joseph Williams, of Kidderminster, formerly published as “The Diary and Letters of Joseph Williams.” By Benjamin Hanbury. Third Edition, with Portrait. 12mo, cloth, 6s.; morocco elegant, 10s. 6d.

HANBURY.—My Baptized One. Thoughts for Thinking Parents. 18mo, sewed, 6d.

HARRIS.—The Divine Rest. By Rev. John Harris, D.D. 8vo, 1s.

HENDERSON.—The Vaudois. By Rev. E. Henderson, D.D. Second Thousand, post 8vo, cloth, 4s.

— (Thos.)—**The Missionary's Wife.** A Memoir of Mrs. M. A. Henderson, of Demerara. By her Husband. Fcap. 8vo, cloth, 2s.

HENRY.—Exposition, with Practical Observations, on the Book of Proverbs. By Matthew Henry. 8vo, cloth, 2s. 6d.

HITCHENS.—Behold the Man. A Word to the Unconverted. By Rev. J. Hiles Hitchens. Second Edition, 32mo, sewed, 2d.

— **Near the Cross; a Believer's Meditation.** By the Rev. J. H. Hitchens. 32mo, sewed, 2d.

HINE.—Thoughts for the Devout. Being Scriptural Exercises for Every Day in the Year. Arranged and adapted from the Writings of Rev. John Howe, M.A. By Rev. T. C. Hine, Sydenham. Post 8vo, cloth, 6s. ; morocco, elegant, 12s.

— **Our Ejected Ministers.** A Bicentenary Tract. Second Edition, Enlarged, 4d.

HOOD.—The Earnest Minister. A Record of the Life and Selections from Posthumous and other Writings of the Rev. Benjamin Parsons, of Ebley, Gloucestershire. Edited by the Rev. Edwin Paxton Hood. With Portrait, 8vo, cloth, 10s. 6d.

— **Havelock: the Broad Stone of Honour.** A Tribute of the Tongue and Pen. Fourth Edition. Cloth, gilt edges, 1s.

— **The Lamps of the Temple.** Crayon Sketches of the Men of the Modern Pulpit, including Melvill, Gilfillan, Binney, Pulsford, Spurgeon, etc. Third Edition, revised and greatly enlarged, post 8vo, cloth, 9s. ; morocco 14s.

"Full of able disquisition, high-toned reflection, and so lightened and illustrated with story, fugitive reminiscence, and historical and biographical incident, that we are carried away, as we have been aforetime by other crayon sketches, even those of 'Geoffrey Crayon' himself, and feel as again within the fascinating influence of another Washington Irving."—*Scottish Press*.

How Young Men may become Great Men. By Alpha Beta. Third Thousand, 18mo, sewed, 6d.; cloth, gilt edges, 1s.

HOPPUS.—The Crisis of Popular Education: Its Statistics and Relation to the Government. By John Hoppus, LL.D., F.R.S., of University College, London. 8vo, 5s.

— **Schism; as Opposed to the Unity of the Church.** Second Edition, 8vo, boards, 10s. 6d.

JAMES.—On the Revival of Religion. An Address delivered before the Congregational Union. 40th Thousand, 18mo, 1d.

JACK.—Sermons on Various Texts. By Rev. John Jack. 12mo, cloth, 6s.

JEFFERSON.—Agrippa; or, the Nominal Christian invited to Consideration and Decision. By Rev. John Jefferson. Third Thousand, 18mo, cloth, 1s. 6d.

— **Truth and Duty; An Appeal to British Youth on the Present Claims of Christianity.** Three Discourses to the Young. 18mo, cloth, 1s.

JENKYN.—On the Union of the Holy Spirit and the Church in the Conversion of the World. By the Rev. T. W. Jenkyn, D.D., F.G.S. Second Edition, fcap. 8vo, cloth, 6s.

— **The Extent of the Atonement, in its Relation to God and the Universe.** Third Edition, post 8vo, cloth, 7s.

Jesus is Mine. By a Missionary in India. Eighteenth Thousand. 32mo, sewed, 2d.

“A very small book, but a very precious one. It reminds us in some respects of ‘Come to Jesus,’ and consists of brief practical observations upon passages of Scripture. We hope a little work so fitted for usefulness will have a wide circulation, and especially that it may be distributed largely by earnest Christians.”—*The Quiver*.

“* Purchasers of not less than Fifty Copies for gratuitous distribution can be supplied at half-price on direct application to the Publisher.

JONES.—Primitive Christianity Illustrated; in Thirty Sermons, on various Doctrines, Ordinances, and Duties, taught and enjoined by our Lord Jesus Christ and his Apostles. By the late Rev. William Jones, M.A. Second Edition, 8vo, published at 12s., reduced to 5s.

“* A few copies of the above invaluable volume remaining, early application should be made.

JONES.—**Autobiography of William Jones, M.A.**, Author of “Biblical Cyclopædia,” “Lectures on Ecclesiastical History,” etc. Edited by his Son. One vol., 8vo, cloth, 5s.

The Irish Daisy; or, Elizabeth, the Happy Sunday Scholar. By a Clergyman. 32mo, sewed, 3d.

Jubilee Services of the London Missionary Society. Containing the Sermons of the Rev. James Parsons, Rev. William Jay, and Dr. Raffles, etc., etc. 8vo, cloth, 2s. 6d.

JUKES.—**Aids to Memory**; or, the Principal Facts and Dates of the Old Testament History, and of the subsequent History of the Jews, to the period of the Incarnation, embodied in short Mnemonic Sentences, on the plan of Mrs. J. Slater’s “Sententiae Chronologicae,” with a Recommendatory Preface by Dr. Vaughan. By Mrs. Jukes. 18mo, cloth, 2s.

KATTERNS.—**Sermons.** By Rev. Daniel Katterns. 8vo, cloth, 12s.

KELLY.—**Discourses on Holy Scriptures**, with Notes and Illustrations. By Rev. John Kelly, Liverpool. Fcap. 8vo, cloth, 5s. 6d.

— **An Examination of the Facts, Statements, and Explanations of Rev. Dr. Davidson.** 12mo, 3s. ; cloth, 4s.

KNIGHT.—**The Christian Workman.** A Memoir of William Robinson, Hayton, Cumberland. By Rev. William Knight. With Preface by Rev. Dr. Massie. 18mo, cloth, 1s.

KNILL.—**A Scotchman Abroad.** By Rev. Richard Knill, Missionary. 18mo, sewed, 6d.

— **A Dialogue** between a Romish Priest and the Rev. Richard Knill. 1d.

LACROIX.—**Missionary Devotedness.** A Brief Memoir of Rev. A. F. Lacroix, of Calcutta, Thirty-nine Years a Missionary to the Heathen. 18mo, 6d.

LANDELS.—**The Desire of All Nations.** By Rev. William Landels. 18mo, 6d.

LEASK.—**The Footsteps of Messiah.** A Review of Passages in the History of Jesus Christ. By Rev. W. Leask, D.D. Post 8vo, cloth, 7s.

— **Views from Calvary.** 18mo, cloth, 2s. 6d.

LEASK.—**The Tried Christian.** A Book of Consolation for the Afflicted. Fcap., 2s. 6d.

— **The Hall of Vision.** A Poem, in Three Books. Third Edition, 12mo, cloth, 3s. 6d.

— **Our Era.** A Soliloquy, in Three Parts—Social, Political, Religious. 12mo, cloth, 3s. 6d.

— **The Evidences of Grace;** or, the Christian Character Delineated. 18mo, cloth, 1s. 6d.

LEGGE.—**Christianity in Harmony with Man's Nature, Present and Progressive.** By Rev. George Legge, LL.D. Post 8vo, cloth, lettered, 3s. 6d.

Life at Bethany; or, the Words and Tears of Jesus. By the Author of "Glimpses of our Heavenly Home," etc. Second Edition, enlarged, fcap. 8vo, cloth, 3s.

"There is an inexpressible charm about this little volume—a tenderness, a pathos, and a heart which will make it like a cordial to the souls of many."—*Evangelical Magazine*.

Light at Eventide. A Narrative of Lydia M * * *, a Converted Jewess. Sixth Edition, fcap. 8vo, 6d.

Light at the End. Funeral Services for Martha Rose Sherman, youngest daughter of Rev. James Sherman. With brief Memoir. 8vo, sewed, 1s. ; cloth, gilt edges, 2s.

LISTER.—**How to Succeed in Life.** A Guide to the Young. By the Rev. J. B. Lister. Third Edition, fcap. 8vo, cloth, 2s. ; morocco, elegant, 6s.

LITTLE.—**The Conversion and Death-bed Experience of Mrs. Little.** To which is added, A Guide to Peace with God. Forty-first Thousand, a New and Revised Edition, in larger Type, with Portrait, 1s. ; cloth, 1s. 6d.

"I believe it is one of those hallowed productions which the Lord Jesus will make use of for years, if not for ages to come, in winning souls to Himself."—*Rev. R. Morrison.*

LIVINGSTONE.—**Sketches of the Rev. Dr. Livingstone's Missionary Journeys and Discoveries in Central Africa.** Written by himself. With an Illustrative Map, 3d.

LLOYD.—**The Three Crosses of Calvary:** The Cross of the Redeemer—The Cross of the Penitent—The Cross of the Unbeliever. By Rev. Morgan Lloyd. Post 8vo, cloth, 3s. 6d.

MACLEOD.—**Unfulfilled Prophecy respecting Eastern Nations, especially the Turks, the Russians, and the Jews.** By Rev. A. Macleod. 12mo, cloth, 4s.

Madagascar and its Martyrs. A Book for the Young. With Five Engravings, 12mo, 8d.; cloth, 1s. 2d.

Madagascar ; its Mission and its Martyrs. With Engravings. Fcap. 8vo, sewed, 1s.; cloth, 1s. 6d. An 8vo edition in large type ; cloth, 3s. 6d.

MANNERING.—Christian Consolation ; or, the Unity of the Divine Procedure, a Source of Comfort to afflicted Christians. By Rev. Edward Mannering. Second Edition, fcap. 8vo, cloth, 3s.

MANNERING.—Christian Consistency ; or, the Connection between Experimental and Practical Religion. Designed for Young Christians. 18mo, cloth, 2s.

— **Christian Happiness considered, in its Relation to Man, Families, and Churches.** Comprising “The Happy Man,” “The Happy Family,” “The Happy Church.” Second Edition, 18mo, cloth, 2s.

— **Bible Fruit for Little Children.** Third Thousand. 18mo, cloth, 1s. 6d.

MARCH.—Inspired Songs ; being a Selection of Psalms, etc., Syllabically arranged for Chanting. By Rev. Samuel March. With a Sanctus, Eleven Anthems, the Te Deum, and Twenty Chants. Limp, 6d.; cloth, gilt edges, 1s.

— **Anthems for the Church and the Family, with Sanctuses, Chants, Jackson's Te Deum, etc., etc.** 16mo, sewed, 6d.; cloth, 8d.; gilt edges, 1s. An Edition arranged for the Organ, Harmonium, or Pianoforte, in 8vo, 1s.; limp cloth, 2s.; gilt edges, 3s.

MARTIN.—Bonds, but not Bondage. By the Rev. George Martin, Lewisham. Fcap. 8vo, cloth, 2s. 6d.

MASSIE.—America ; the Origin of Her Present Conflict ; Her Prospect for the Slave, and Her Claim for Anti-Slavery Sympathy. Illustrated by Incidents of Travel, during a Tour in the Summer of 1863, throughout the United States, from the Eastern Boundaries of Maine to the Mississippi. By James Wm. Massie, D.D., LL.D. Post 8vo, cloth, 6s.

MASSIE.—**Recollections of a Tour.** A Summer Ramble in Belgium, Germany, and Switzerland; including Sketches of the Minor States of Germany, the Fatherland of the Reformation, Modern Reform in Continental Churches, and the Condition of the Dispersed Jews. Post 8vo, cloth, 9s.

— **The Evangelical Alliance;** its Origin and Development. Containing Personal Notices of its Distinguished Friends in Europe and America. Post 8vo, cloth, 8s. 6d.

— **Liberty of Conscience Illustrated,** and the Social Relations sustained by Christians as Members of the Commonwealth considered. Post 8vo, 2s.; cloth, 3s.

— **Revivals in Ireland;** Facts, Documents, and Original Correspondence on the Origin, Progress, Characteristics, and Results of the Work of 1859. In Four Parts, 8vo, sewed, 2s.

— **Ireland in the Summer of 1860;** and Ten Days in Kingston and Dublin. Revival Work. 16mo, gilt edges, 6d. each; or bound together, 9d.

— **The Contrast; War and Christianity.** 18mo, cloth, gilt edges, 1s.

MATHER.—**On the Present State and Prospects of Christian Missions in India,** and the duty of the Churches at the present Crisis of our Indian Affairs. By the Rev. R. C. Mather, M.A., Missionary. 8vo, sewed, 6d.

MEDHURST.—**China; its State and Prospects,** with especial Reference to the Diffusion of the Gospel; containing Allusions to the Antiquity, Extent, Population, Civilization, Literature, Religion, and Manners of the Chinese; with Remarks on the Opium Trade. By Rev. W. H. Medhurst, D.D., Forty Years a Missionary to the Chinese. Fifth Thousand, 8vo, cloth, 12s.

— **A Glance at the Interior of China,** obtained during a Journey through the Silk and Green Tea Countries. 5s. 6d.

— **A Dissertation on the Silk Manufacture,** and the Cultivation of the Mulberry. Translated from the Chinese. 5s.

— **A Dissertation on the Theology of the Chinese,** with a View to the elucidation of the most appropriate term for expressing the Deity in the Chinese Language. 8vo, 5s.

MEDHURST.—**General Description of Shanghai and its Environs.** 8vo, 6s.

— **The Chinaman Abroad; an Account of the Malayan Archipelago, particularly of Java.** By Ong-Tae-Hae. Translated from the original. 8vo, cloth, 3s. 6d.

— **An Inquiry into the Proper Mode of Rendering the word "God," in Translating the Sacred Scriptures into the Chinese Language.** 8vo, sewed, 2s. 6d.

M'GAVIN.—**The Sailor's Prayer-Book: A Manual of Devotion for Sailors at Sea, and their Families at Home.** A Companion, also, for Passengers and Emigrants during their Voyage. By Rev. J. R. M'Gavin. Fourth Edition. Fcap. 8vo, cloth, 2s. 6d.

— **The Burning Ship; or, Perils, by Sea and Land. A Narrative of the Loss of the "Australia" by Fire, on her Voyage from Leith to Sydney; with an Account of the Sufferings and Final Rescue of the Crew and Passengers.** Second Edition. 8d.

MILLER.—**Saul, the First King of Israel: a Scripture Study.** By Rev. J. A. Miller. Fcap. 8vo, cloth, 5s.

— **Memoir of the Rev. C. S. M'Kean, M.A., Missionary at Tahiti.** With an Introduction by Rev. A. Tidman, D.D. Fcap. 8vo, cloth, 3s.

MILNER.—**The Elevation of the People, Instructional, Moral, and Social.** By Rev. Thomas Milner, M.A. 8vo, cloth, 10s. 6d.

— **Astronomy and Scripture; or, Some Illustrations of that Science, and of the Solar, Lunar, Stellar, and Terrestrial Phenomena of Holy Writ.** With many Illustrations. Fcap. 8vo, cloth, 7s.; morocco elegant, 10s. 6d.

MOFFAT.—**Missionary Labours and Scenes in Southern Africa.** By Rev. Robert Moffat. With Map and many Illustrations. 8vo, cloth, 12s. Cheap Edition, roy. 8vo, 3s.; cloth, 4s.

— **The Farewell Services of Rev. Robert Moffat, at Edinburgh, Manchester, and London; including his last Sermon in England.** Fcap. 8vo, cloth, 2s. 6d.

MORISON.—**Counsels to a Newly-Wedded Pair; or, Friendly Suggestions to Husbands and Wives.** A Companion for the Honeymoon, and a Remembrancer for Life. By Rev. John Morison, D.D. Twenty-sixth Thousand. 32mo, white silk, gilt edges, 2s. 6d.; cloth, 1s. 6d.

MORISON.—**The Church** : a Manual for Candidates to Christian Fellowship. 18mo, cloth, 1s. 6d.

— **The Fathers and Founders of the London Missionary Society.** Including a Sketch of the Origin and Progress of the Institution. With Twenty-one Portraits, beautifully engraved on Steel. 8vo, cloth, 8s., published at 12s.

MORRISON.—**Memoirs of the Life and Labours of R. Morrison, D.D., Missionary to China.** By his Widow. With Critical Notes by Professor Kidd. 2 vols. 8vo, cloth, 24s.

FOR GENERAL CIRCULATION.

The Morning Walk. Twentieth Thousand. 12mo, sewed, 1d.

MURRAY.—**Missions in Western Polynesia;** being Historical Sketches of these Missions from their Commencement in 1839 to the present Time. By A. W. Murray, Twenty-five years a Missionary in Polynesia. With Map and Illustrations, 8vo, cloth, 10s. 6d.

MUNDY.—**Memoirs of Mrs. Louisa Mundy,** of the London Missionary Society's Mission at Chinsurah, Bengal; with Extracts from her Diary and Letters. By her Husband. Fcap. 8vo, cloth, 4s.

PARKER.—**Church Questions** : Historical and Moral Reviews. With a Critique on Bishop Colenso's "Pentateuch." By the Rev. Joseph Parker, D.D., Manchester. Second Thousand, crown 8vo, cloth, 6s.

"A noble work, full of pith and power."—*Christian World*.

PARSONS.—**The Mental and Moral Dignity of Woman.** By Rev. B. Parsons. Third Edition. Fcap. 8vo, 5s.

— **Education, the Birthright of every Human Being,** and the only Scriptural Preparation for the Millennium: exhibiting the Present imperfect state of Popular Instruction, and the means of rendering it effectual for the Salvation of the Country and the World. Second Thousand. 8vo, 3s.

— **Anti-Bacchus;** an Essay on the Crimes, Diseases, and other Evils connected with the Use of Intoxicating Drinks. Sixteenth Thousand. 8vo, 2s.

PARSONS.—**The Wine Question Settled**, in accordance with the Inductions of Science and the Facts of History; in which particular reference is made to the Character of ancient Drinks, especially the Wines of Scripture. Second Thousand, 12mo, 1s. 6d.

PATERSON.—**The Book for Every Land**; Reminiscences of Labour and Adventure in the work of Bible Distribution in the North of Europe and Russia. By the late Rev. J. Paterson, D.D. Edited, with a Preliminary Notice of the Author, by W. L. Alexander, D.D., of Edinburgh. Post 8vo, cloth, 7s. 6d.

PATON.—**Evangelization of Town and Country**. By Rev. J. B. Paton, M.A., of Sheffield. 12mo, 3d.

PAYNE.—**Lectures on Christian Theology**. By the late Rev. George Payne, LL.D., Professor of Divinity in the Western College. With a Memoir by Rev. John Pyer, and Reminiscences by the Rev. Ralph Wardlaw, D.D. Edited by Rev. Evan Davies. In two handsome volumes, 8vo, with Portrait, cloth, 21s.

— **Elements of Mental and Moral Science**. By the Rev. George Payne, LL.D. Fifth Edition. 8vo, cloth, 8s. 6d.

— **A Manual Explanatory of Congregational Principles**. 18mo, 4d.

PEARCE.—**Our Age and Our Country**. By Rev. A. E. Pearce. 18mo, cloth, gilt edges, 1s. 6d.

— **The Sleeper Aroused**; or, the Christian summoned to seek the Conversion of Sinners to Christ. 32mo, sewed, 3d.

— **The Voice in Rama Hushed**; or, Consolation for Bereaved Parents. 32mo, sewed, 6d.

PEARSALL.—**Historical Memoirs of a Christian Fellowship**. To which is added, An Outline of the Faith and Order of the Primitive Churches. By Rev. J. Spencer Pearsall. Second Edition. Sewed, 6d.; cloth, 1s.

— **Apollos**; or, the Scholar doing Homage to Divine Revelation. 6d.

PEARSALL.—**Faith and Order.** Hints to Candidates for Church Fellowship. 32mo, 3d.

— **Scripture Psalmody.** Second Edition. 16mo, limp cloth, 6d.

PELLY.—**The Ragged School Hymn Book,** containing 100 Hymns in a bold, clear type. By John Kendrick Pelly. 32mo, sewed, 4d.

PHILIP.—**The Life, Times, and Missionary Enterprises** in South Africa and the British Isles, of the Rev. John Campbell; written chiefly by himself. With Specimens of his Correspondence with the Countess of Leven, Sir Walter Scott, John Newton, Scott the Commentator, etc. etc. By Rev. Robert Philip. Post 8vo, with Portrait, cloth, 10s.

— **Life of the Rev. William Milne, D.D.,** Missionary to China. With Biographical Annals of Asiatic Missions from Ptimite to Protestant Times; intended as a Guide to Missionary Spirit. Post 8vo, cloth, with Portraits of Dr. and Mrs. Milne. 7s. 6d.

— **The Elijah of South Africa;** or, the Character and Spirit of the late Rev. John Philip, D.D., Unveiled and Vindicated. Fcap. 8vo, cloth, 1s.

PHILLIPPO.—**Jamaica; its Past and Present State.** By Rev. James Phillipo, Twenty Years a Missionary in that Island. Third Thousand. Post 8vo, cloth, with many Engravings, 8s. 6d.

Polynesia; or Missionary Toils and Triumphs in the South Seas. A Poem. Post 8vo, cloth, 4s. 6d.

The Power of Consistency. A Tale. By Kate. Fcap. 8vo, cloth, 3s. 6d.

Practical Hints on Chapel-Building. By the Committee of the English Congregational Chapel Building Society. 8vo, 1s. With Illustrated Appendix, containing numerous plates and diagrams, 3s. The Appendix can also be had separately. 2s.

The Princess of Wales: Her People and Country; Her Religion and Marriage. With an Account of the Royal Journey from Denmark to Windsor. Small 8vo, with Portrait, price 1s.

PRITCHARD.—**The Missionary's Reward:** or, the Success of the Gospel in the Pacific. By George Pritchard, Esq., her Britannic Majesty's Consul at the Navigator's Islands, South Seas. With an Introduction by the Rev. John Angell James. Second Thousand. Beautifully Illustrated, fcap. 8vo, cloth, 4s.

Procrastination; or, the Vicar's Daughter. A Tale. Fourth Edition, with Frontispiece, fcap. 8vo, elegantly bound, 3s. 6d.

PROUT.—**Memoirs of the Life of Rev. John Williams,** Missionary to Polynesia. Compiled from his Journals, Correspondence, and other Authentic Sources. By Rev. E. Prout. One handsome volume, 8vo, cloth lettered, with Portrait, etc., 12s. Cheap Edition, uniform with "Williams's Missionary Enterprises." Royal 8vo, sewed, 3s.; cloth, 4s.

RALEIGH.—**The Chariot of Israel and the Horsemen thereof.** A Sermon, delivered at Canonbury Chapel, on the occasion of the Death of Rev. John Angell James. By Rev. Alexander Raleigh. 8vo, 1s.

REDFORD.—**Light Beyond:** Thoughts to Guide and Cheer. By Rebecca M. Redford. Second Edition. 18mo, cloth, 2s.

"God speed this little book, with its words of wisdom and of love."—*Evangelical Magazine.*

—**True Greatness;** a Brief Memoir of the late Rev. John Angell James. By Rev. George Redford, D.D., LL.D. 18mo, 6d.

REES.—**History of Protestant Nonconformity in Wales,** from its Rise to the Present Time. By Rev. Thomas Rees, D.D., Swansea. One large Volume. 8vo, cloth, 10s. 6d.

Rest in Christ for the Weary. By a Clergyman. 18mo, 6d.; cloth gilt, 1s.

RICHARDSON.—**The Wreck of the "Royal Charter."** A Narrative of the Disaster, together with its Practical Lessons, and a List of the Passengers. By Rev. J. W. Richardson. Second Edition, 4d.

RICHARDSON.—**The Tenderness of Jesus.** Fourth Thousand. 3d.

ROAF.—**The Sunday-School Question Book, Bible Class Manual, and Family Catechist.** By Rev. William Roaf. 3d.; cloth, 6d.; interleaved with ruled paper, cloth, 9d.

ROBINSON.—**The Works of John Robinson, the Pastor of the Pilgrim Fathers, with a Memoir and Annotations by Rev. Robert Ashton.** 3 vols. post 8vo, cloth, 9s.

••• A few copies of this valuable work are left on hand, and can be had at the original *not* subscription price of 9s., on direct application to the publisher.

SARGEANT.—**Mamma's Lessons on the History and Geography of Palestine, and other Places mentioned in the Bible.** In simple and familiar Conversation. By Anna Maria Sargeant. With Map and Illustrations, square fcap. 8vo, cloth, 2s. 6d.

The Shepherd of Grove-Hall. A Story of 1662. Post 8vo, cloth, 4s.

“The gifted writer has made a noble contribution to the churches of the British Isles. The book is pre-eminently and equally a book for times present and times to come.”—*British Standard*.

SMITH.—**Life Spiritual.** By Rev. George Smith, Poplar. Small 8vo, cloth, 5s.

—**Lectures on the Pentateuch; with special reference to recent Objections.** Fcap. 8vo, cloth, 4s. 6d.

—**(J. D.)—A Voice from the Alps; or, the Vaudois Valleys.** With Scenes by the Way of Lands and Lakes Historically Associated. By Rev. J. Denham Smith. Fcap. 8vo, cloth, 3s.

—**Connemara; its Scenery and History.** With a Detailed Account of its Protestant Reformation. Second Edition. Fcap. 8vo, cloth, 2s.

—**(S.) Psalms and Chants, Arranged and Adapted for Congregational or Private Use.** By Samuel Smith, Bradford. Eighth Thousand. 24mo, cloth, 6d.; red edges, 9d.; roan, gilt edges, 1s. 16mo, cloth, 1s. 3d.; red edges, 1s. 6d.; roan, gilt edges, 2s.

SMITH (S.)—**A Handbook of Congregational Psalmody.** Edited by Samuel Smith, Bradford. The Harmonies Revised by William Jackson, Masham. Containing 300 good, useful, and mostly well-known Tunes, with many Special Adaptations. The arrangements are clear and simple, and well suited for Congregational Singing; and the Vocal Parts are in the most convenient form ever yet offered as a "Hand Book" for the pew. Organ Score, cloth, 10s. 6d. Single Vocal Parts, 32mo, cloth, 2s.

— (T.)—**The History of Joseph.** Viewed in Connexion with the Antiquities of Egypt, and the Customs of the Times in which he lived. By the Rev. Thornley Smith. Third Edition, crown 8vo, cloth elegant, 4s.

"The work is written under the full light of the most recent archaeological discoveries, modern scholarship, and theological science. It is *the* book on the subject, we know of nothing which could take its place."—*Homilet.*

SPENCE.—**The Religion for Mankind; Christianity adapted to Man in all the Aspects of his Being.** By Rev. James Spence, D.D. Fcap. 8vo, cloth, 4s.

— **The Tractarian Heresy; a Voice from Oxford.** Tradition; or, the Rule of Religious Belief—the Doctrine of the Holy Catholic Truth—The Christian Ministry; or, Apostolic Succession—The Efficacy of the Sacraments—Auricular Confession and Priestly Absolution—The Character and Tendency of Tractarianism. Fcap. 8vo, cloth, 8s.

— **Martha Dryland; or, Strength in Quietness.** Memorials of a Sunday School Teacher. 18mo, cloth, 1s.

Stars for a Light by Night. Words of Heavenly Comfort for the Suffering Children of God. By the Author of "Daily Thoughts for the Young." 32mo, sewed, 3d.

"This little book will be instrumental in healing many broken hearts. It deserves, and will doubtless have an extensive circulation."—*Christian World.*

STOUGHTON.—**Philip Doddridge; his Life and Labours.** A Centenary Memorial. By Rev. John Stoughton. Second Edition, with Two Engravings, fcap. 8vo, cloth, 2s.

STORROW.—**India and Christian Missions.** By Rev. Edward Storrow. Fcap. 8vo, cloth, 2s. 6d.

— **The Eastern Lily Gathered;** a Memoir of Bala Shoondore Tagore. With Observations on the Position and Prospects of Hindoo Female Society. Second Edition, much enlarged, 18mo, cloth, 1s. 6d.

STRATTEN.—**The Scriptural Argument against Apostolical Succession,** in its Fabulous Genealogy, its Claim of Supremacy for Peter, its Graduated Scale of Ministerial Orders, and its Perversion of the Rite of Laying on of Hands. By Rev. Thomas Stratton. Fcap. 8vo, cloth, 4s.

TARBOTTON.—**The Bible and its History;** the Manuscript-Literature, Translation, and Early Printing of the Sacred Volume. By the Rev. W. Tarbotton. 18mo, cloth, gilt edges, 1s.

TEMPLE.—**The Christian's Daily Treasury;** being a Religious Exercise for Every Day in the Year. By the late Rev. E. Temple. Third Edition, 12mo, cloth, 5s. 6d.

— **The Domestic Altar;** or, Prayers for the Use of Families for One Month. With Occasional Prayers and Thanksgiving. Third Thousand, cloth, red edges, 2s. 6d.

“This precious volume is food for the hungry, water for the thirsty, prayers for the million; while its extraordinary cheapness places it within easy reach of the day labourer.”—*British Standard.*

— **The Three Kingdoms;** with an Allegory. A Book for the Young. Fcap. 8vo, cloth, 3s.

— **The Teacher's Farewell;** A Parting Gift to Elder Scholars on their Leaving the Sunday School. Third Edition, 18mo, cloth, gilt edges, 2s.

TIMPSON.—**Memoirs of One Hundred Eminent Sunday School Teachers.** With Two Essays:—1st. On the Importance of Sunday Schools. 2nd. On the Office of Sunday School Teaching. By Rev. Thomas Timpson. Third Thousand, 18mo, cloth, 2s. 6d.

THOMPSON.—**The Youth's Key to the Bible**; including the Evidences and History of the Sacred Books, and a Dictionary of every Important Word in the Old and New Testaments. Adapted for the Use of Families, Schools, and Bible Classes. Tenth Thousand, 18mo, 1s.; cloth, 1s. 6d.

— **What have I to do with Missions?** Exhibiting the Miseries and Degradation of the Heathen Nations, and the Duty of all to support Christian Missions. With Ten Engravings, 18mo, cloth, gilt edges, 1s.

TOLLER.—**Expository Discourses on the Epistle to the Philippians.** By Rev. Thomas Toller. Fcap. 8vo, boards, 3s. 6d.

— **The Unity of the Faith**; or, Jesus as the Manifestation of God in all Ages. Fcap. 8vo, cloth, 2s.

Voyages and Travels Round the World. By Rev. Daniel Tyerman, and George Bennet, Esq., deputed from the London Missionary Society to visit their various Stations in the South Sea Islands, China, India, etc. Compiled from Original Documents, by James Montgomery. Revised Edition, with Twenty-six Engravings, royal 8vo, 7s.; cloth, 8s.

WADDINGTON.—**Emmaus**; or, Communion with the Saviour at Eventide. By Rev. John Waddington. Fcap. 8vo, cloth, 4s.

— **The Hebrew Martyrs**; or, The Triumph of Principle. 18mo, cloth, 1s.

WARD.—**Autobiography of a Fugitive Negro**; his Anti-Slavery Labours in the United States, Canada, and England. By Samuel Ringgold Ward. Post 8vo, with Portrait, 5s. cloth.

“A noble book by a noble man—physically, intellectually, and morally; and we are sure it will meet with a noble reception by the liberty-loving sons of Great Britain. The story of his life will speedily be read by tens of thousands. It is a volume of deep and romantic interest.”—*Christian Weekly News*.

WIGHT.—**Genesis and Geology**; a Reconciliation of the Two Records. By Rev. George Wight. Fcap. 8vo, cloth, 5s.

WILLIAMS.—**A Narrative of Missionary Enterprises** in the South Sea Islands; with Remarks upon the Natural History of the Islands, and the Origin, Languages, Traditions, and Usages of the Inhabitants. By Rev. John Williams, of the London Missionary Society. Beautifully Illustrated. Forty-fifth Thousand, post 8vo, cloth, 8s. Cheap Edition, royal 8vo, 2s. 6d.; cloth, 3s. 6d. Original 8vo Edition, in morocco, 21s.

—(Dr KEWER).—**The Basis of the Evangelical Alliance**; a System of Theology without Sectarianism. In Eleven Discourses. By Rev. J. De Kewer Williams. Fcap. 8vo, cloth, 3s. 6d.

—**Mutual Christianity**; or, the Duties of Christians one to another. 18mo, 1s.; cloth, 1s. 6d.

—**The History of Nonconformity from the Act of Uniformity**. A Lecture at the Kingsland Congregational Church. Fcap. sewed, 6d.

—(JAS.)—**The Way to Life**; the Great Question Answered. By Rev. James Williams. 18mo, sewed, 6d.

WILSON.—**Brands plucked from the Burning**; and How they were Saved. By Rev. J. H. Wilson, Secretary of the Home Missionary Society. Small 8vo, cloth, price 3s.

"The book is replete with great principles, interesting anecdotes, instructive and pathetic incidents, earnest exhortation, warning, and encouragement. It is one which ought to be read by all, without regard to sect or party, for it is wholly catholic."—*British Standard*.

—(S.)—**A Narrative of the Greek Mission**; or, Sixteen Years in Malta and Greece. Including Tours in the Peloponnesus, in the Aegean and Ionian Isles, etc. By Rev. S. S. Wilson. Second Thousand, Illustrated, 8vo, cloth, 12s.

—(T.)—**A Memoir of the Life and Character** of the late Thomas Wilson, Esq., Treasury of Highbury College. By his Son. Second Edition, with Portrait, 8vo, cloth, 8s.

A Word to Inquirers on the Question of Baptism.
An Exposition and Defence of Infant Baptism. 18mo, sewed,
price 3d.

WAITE.—The Hallelujah Tune Book. A Collection of 395 Choice and Standard Tunes, Ancient and Modern, together with 63 Chants, 4 Sanctuses, 2 Doxologies, an Anthem, an Ode, and 2 renderings of the Te Deum Laudamus. Selected, Composed, Arranged, and Edited by Rev. J. J. Waite, and Henry John Gauntlett, Mus. Doctor.

The work is published in Four Parts or Volumes, each containing upwards of 100 Tunes, Chants, etc.

Parts I., II., III., and IV., can be had separately, or bound together, at the following prices:—

	Parts I. to IV., each	The 4 Parts in one vol.
Vocal Score, with Instrumental Accompaniment and Words, fine paper, handsome cloth boards, gilt	5 0	1 0 0
Vocal Score and Accompaniment, with Words, limp cloth	3 0	0 12 0
Vocal Score, [Figured in accordance with Mr. Waite's System] limp cloth	2 0	0 8 0
Treble, Alto, Tenor, or Bass Vocal Parts [Figured] limp cloth... each	1 0	0 4 0

— The Original Edition of the above, containing 100 Classical Tunes and Chants, and Two Essays on Psalmody. By Rev. J. J. Waite, and John Burder, A.M. 2s.; cloth, 2s. 6d.

— Hymns for the Tunes in “The Hallelujah.” A Hymnal containing a suitable Hymn for each Tune in that Selection, with Canticles for the Chants, etc., etc. In Four Parts, at 9d.; gilt edges, 1s. each Part: or, bound in One Volume, 3s.; gilt edges, 4s.

— Instructions in Psalmody. Written in the Form of Directions for the Teacher of a Class, and intended as a Companion to the Original Edition of “The Hallelujah;” the Treble Melodies of which it contains. Cloth, 1s. 6d.

— Memoranda for the use of Singing Classes. 6d.

MISSIONARY SERMONS.

Africa; or, Gospel Light Shining in the midst of Heathen Darkness. A Sermon Preached before the Directors and Friends of the London Missionary Society. By Rev. Robert Moffat. 1s.

Christ's Consecration and Ours. By Rev. H. Allon. 6d.

Christianity in the East. By Rev. W. Buyers. 6d.

God's Purpose and Man's Opportunity. By Rev. Alexander Raleigh. 6d.

Indifference, a Sin in the Cause of Christian Missions. By Rev. James Spence, D.D. 6d.

Missionary Triumphs the Work of God. By Rev. T. Aveling. 6d.

Not your Own. By Rev. E. Mellor. 6d.

Princes of Earth; or, Christ's Kingdom Perpetuated by Succession, and Advanced by Superiority. By Rev. Samuel Martin. 4d.

The Advancement of Nations from the Barbarous to the Civilized State. By Rev. J. J. Freeman. 3d.

The Desire of all Nations. By Rev. Wm. Landels. 6d.

The Fathers and Founders of the London Missionary Society. A Tribute of Respect. By Rev. J. A. James. 1s.

The Land of Sinim. By Rev. James Legge, D.D. 6d.

The Oath of God a Pledge of Missionary Success. By Rev. George Smith. 1s.

The Offering of the Gentiles. By Rev. Dr. Cairns. 6d.

The Spirit of God in the Conversion of the World. By Rev. Thomas Archer, D.D. 4d.

The Testimony of an Enemy. By Rev. Dr. Parker. 4d.

The Unknown God Revealed. By Rev. J. Parsons. 1s.

Youthful Piety. By Rev. James Parsons. 3d.

What Hinders? By Rev. Alexander Thomson, D.D. 6d.

MISSIONARY BOOKS FOR THE YOUNG.

Missionary Stories for the Young. In a Packet containing 25. 1s.

Madagascar and its Martyrs. With five Engravings, 8d. ; cloth, 1s. 2d.

The Children's Missionary Hymn Book. 1d.

Mary Gutzlaff, the Blind Chinese Girl. 1d.

Lucy Gutzlaff, the Blind Chinese Girl. 1d.

The Little Girls' Missionary Meeting. Six Engravings, 3d.

African Stories. By Rev. R. Moffat. 2d.

Letters of the Late Rev. Samuel Dyer (Missionary to the Chinese) to his Children. 2d.

The Banished Count. By the Author of "Peep of Day." 3d.

A Little Gem from India added to the Redeemer's Diadem. An Account of Jane Taylor. 3d.

The Missionary Ship "John Williams." Her History ; Valedictory Services ; Voyage down the River, etc. With an Engraving, 6d.

The Return to England of the Missionary Ship "John Williams." An Account of her Voyages during Three Years, as related by Captain Morgan, and Rev. Messrs. Barff, Buzacott, and Mills. 6d.

MAGAZINES.

The Christian Witness and Church Members' Magazine. 3d. ; yearly volumes, 4s., cloth.

The Christian's Penny Magazine and Friend of the People. 1d. ; yearly volumes, 1s. 6d., cloth.

The British Mothers' Family Magazine. 3d. ; yearly volumes, 4s., cloth.

The Juvenile Missionary Magazine. 1d. ; yearly volumes, 1s., cloth.

The Missionary Magazine and Chronicle. 1d.

The Jewish Herald. 1d.

CATECHISMS.

The Assembly's Catechism...	7s.	4d. per 100.
Ditto, with Proofs	12s.	0d. ditto
Watt's First Catechism	5s.	6d. ditto
— Second ditto	5s.	6d. ditto
— Ditto, ditto, with Proofs	12s.	0d. ditto
— Historical ditto	7s.	4d. ditto

The Photographic Gallery of Independent Ministers.
2s. 6d. each, post-free, or, in gilt frames, 5s.

Splendid and life-like Portraits of the following Ministers are already published:—

Rev. Dr. Brown.
" Dr. Boaz.
" J. Campbell, D.D.
" E. Davies.
" J. Dickinson.
" R. P. Erlebach.
" W. J. Gardner.
" H. J. Gamble.
" G. Gogerly.
" J. Harrison.
" John Hay.
" E. Jones.

Rev. F. Jones.
" F. Neller.
" J. B. Paton, M.A.
" John Raven.
" J. W. Richardson.
" John Rogers.
" J. G. Rogers.
" Dr. Rees.
" George Smith.
" Joseph Steer.
" Samuel Steer.
" S. T. Williams.

Also beautiful Album Portraits of the following, price 1s. each, post-free for thirteen stamps:—

Rev. Dr. Boaz.
" Dr. Brown.
" Dr. Campbell.
" R. P. Erlebach.
" H. J. Gamble.
" J. Harrison.
" J. Hay.
" W. Hill.
" T. C. Hine.
" E. Jones.
" Palmer Law.
" Dr. Massie.
" Robt. Moffat.

Rev. F. Neller.
" J. B. Paton, M.A.
" G. Pritchard.
" Dr. Rees.
" J. W. Richardson.
" J. Rogers.
" J. G. Rogers.
" G. Smith.
" W. Tarboton.
" J. Thomas.
" G. Wilkins.
" S. T. Williams.
" John Williams.





